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RELIGIOUS COMMUNICATIONS.

TO THE EDITOR OF THE CHRISTIAN OBSERVER.

Observing, in your number for April last, an account of Lady Carbery, by Bishop Taylor, I am induced to send you another character drawn by the same great master. It may probably be less known than the account of Lady Carbery, as the discourse, from which it is extracted, is not in the folio volume of the bishop's sermons, but annexed to a treatise on the Lord's Supper. The subject of the following memoir was a Sir George Dalstone, of Dalstone, in Cumberland, who died in September, 1657. I had some thoughts of adding, in imitation of your correspondent C., some reflections on the more prominent parts of the account, by way of obtaining for them more notice than they are likely to receive from a rapid reader. But as the account is long, I conceived your limits would not allow of any addition to it. I have omitted a few lines which I could not myself understand; not knowing but some of your readers might be equally at a loss. I have, in very few instances, ventured to exchange a word, lest the author's manner should be lost by the too frequent use of such a liberty.

VIATOR.

Sir George Dalstone was descended of an ancient and worthy house in Cumberland, and he adorned his family and extraction with a more worthy comportment; for to be of a worthy family, and to bring to it no stock of personal virtue, is to be upbraided by our family. A worthy father can be no honour to his son, when it shall be said, "Behold the difference: this crab descended from a goodly apple-tree." But he who beautifies the escutcheon of his ancestors by worthy achievements, by learning, or by wisdom, by a holy life and a useful conversation, that man is the parent of his own fame, and a new beginner of an ancient family.

He was bred in learning, in which Cambridge was his tiring room, and the court of Queen Elizabeth the stage on which he first represented the part of a hopeful young man. But here he stayed not. His friends not being desirous that the levities of youth should be fermented by the liberties of a rich and splendid court, caused him to lie in the restraints, that he might grow ripe in the sobrieties, of a country life, and a married state. In this situation, as I am informed, he behaved himself with so great worthiness, and gave such probation of his love of justice, popular regards of his country's good, and abilities to serve them, that, for almost forty years together, his country chose him for their knight to serve in all the intervening parliaments. *Magistratus indicatorium;* employing shews the man. He was a leading man in parliaments; prevailing there by the great reputation of his justice and integrity: and yet he was not unpleasant, and hated at court. He, indeed, well understood, that the true interests of courts and parliaments were one; and that they are like the humours of the body, if you increase one beyond its limits, that destroys all the rest, and itself at last: and when they look upon themselves as enemies, and that hot and cold must fight, the prevailing

part is abated in the conflict, and the vanquished part is destroyed: but when they look upon themselves as varieties serving the different aspects and necessities of the same body, they are for the allay of each other's exorbitances and excesses; and by keeping their own measures, they preserve the man.

God was pleased to endue him with a marvellous sweet nature. A good nature is apt to forgive injuries, to pity the miserable, to rescue the oppressed, to make every one's condition as tolerable as he can; and so would he. But as when good nature is heightened by the *grace of God*, that which was natural becomes spiritual; so those actions which proceeded from an excellent nature and were pleasing and useful to men, when they spring from *a new principle of grace*, they become pleasant in the eyes of God. Then obedience to laws is duty to God: justice is righteousness: bounty becomes graciousness: and alms his charity.

And, indeed, this is a grace in which this good man was very remarkable, being very frequent and much in alms, tender-hearted to the poor, open-handed to relieve their needs. The bellies of the poor did bless him, for he filled them with food and gladness. I have heard that he was so regular, so constant, so free in this duty, that in these late unhappy wars, being in a garrison, and near the suffering some rude accidents, the beggars made themselves guard, and rescued him from that trouble, who had so often rescued them from hunger.

He was of a meek and gentle spirit but not too soft. He knew how to do good and how to put by an injury. And I have heard it told by them who knew his life, that being by the unavoidable trouble of a large estate engaged in great suits at law, he was never plaintiff, but always upon the defensive part: and that he had reason on his side, and justice for him, I need allege no other testimony but this, that the sentence of his judges so declared it.

But that in which I propound this good man most imitable, was his religion. He was a great lover of the church: a constant attender to the sermons of the church: a diligent hearer of the prayers of the church: and an obedient son to perform the commands of the church. He was diligent in his times and circumstances of devotion. He would often be at church so early, that he was seen to walk long in the church-yard before prayers; being as ready to confess his sins at the beginning, as to receive the blessing at the end of the service. He was so geat a lover of sermons, that though he knew how to value those which were the best, yet he was patient of those which were not so; and if he could not learn any thing to improve *his faith*, yet he would find something to exercise *his patience*, and something for *charity*. Yet this his great love of sermons, could not tempt him to a willingness of neglecting the prayers of the church, of which he was a great lover to his dying day. "My sheep," says Christ, "hear my voice;" and so the church says, My sheep hear my voice; they love my words: they pray in my forms; they observe my orders; they delight in my offices; they revere my ministers, and obey my constitutions. Thus did he; loving to have his soul commended to God, and his needs represented, and his sins confessed, and his pardon implored in the words of his mother, in the voice and accent of her that nursed him up to a spiritual life, to be a man in Christ Jesus.

He had a great regard for God's ministers. He honoured the calling in all; but he loved and revered the persons of such as were conscientious keepers of their *depositum*, that great trust which was committed to them: such as did not for interest quit their conscience; such as did not, to preserve some parts of their revenue, quit some portions of their religion. He knew that what was true in 1639, was also true in 1644, and so to '57, and shall continue true to eternal ages; and that they who change their persuasions by force or interest, did neither believe well nor ill upon com-

petent and just grounds. Such, indeed, are not just men, though they happen to be on the right side. Hope of gain did by chance teach them well, and fear of loss abuses them directly. He pitied the persecuted, and would never take part with persecutors. He prayed for his prince, and served him in what he could. He loved God, and loved the church. He was a lover of his country's liberties, and yet an observer of the laws of his king.

Thus he behaved himself to all his superior relatives. To his equals and descendants he was also just, kind, and loving. He was an excellent friend, laying out his own interest to serve their's; sparing not himself that he might serve them; well knowing society to be the advantage of man's nature, and friendship the ornament of society, and usefulness the ornament of friendship. He was tender and careful of his children; and so provident and wise, so loving and obliging to his whole family, that he justly had that love and regard, that duty and observance from them, which his kindness and care had merited. He was a provident and careful conductor of his estate; but far from covetousness, as appeared toward the evening of his life, in which that vice does usually prevail among old men, who are more greedy when they have least need, and load their sumpters so much the more, by how much nearer they are to their journey's end. But he made a demonstration of the contrary; for he washed his hands and heart of the world, gave up his estate, long before his death or sickness, to be managed by his only son, whom he since left, but then made and saw him his heir. He emptied his hands of secular employments, nor meddled with money, but for the use of the poor, for piety, justice, and religion.

And now having divested himself of all objections and conversation with the world; quitting his affections to it; he wholly gave himself to religion and devotion. He awakened early, and would presently be entertained with reading. When he rose, still he would be read to, and hear some of the Psalms of David sung. And excepting only what time he took for the necessities of his life and health, all the rest he gave to prayer, reading, and meditation; save only that he did not neglect, nor rudely entertain, the visits and kind offices of his neighbours.

He foresaw the advantages of this great vacation from the world. He knew well, according to that saying of the Emperor Charles V. *oportet inter vitæ negotia et diem mortis spatium aliquod interponere;*—that there ought to be a valley between two such mountains, the businesses of our life, and the troubles of our death. And he staid not till the noise of the bridegroom's coming did awaken and affright him; but by daily prayers twice a day constantly with his family, besides the piety and devotion of his own retirements; by a monthly communion, by weekly sermons, and by the religion of every day, he stood girded, ready with oil in his lamp, watching till his Lord should call.

And, indeed, while he was hearing what God did speak to him of duty, he received his summons to give his account: and so pertinacious an attendant was he to God's holy word and worship, that though he found himself sick, he would not off, but staid till the solemnity was done. Thus did it please God to give him his first arrest at church; since which I have often visited him, and found him always doing his work, with the greatest evenness and indifferency of spirit, as to the event of life and death, that I have observed in any. He was not unwilling to live; but if he should, he resolved to spend his life wholly in the service of God. But yet neither was he unwilling to die; because he knew that then he should weep no more, and he should sin no more. He was very confident (but yet with great humility and great modesty) of the pardon of his sins. He had, indeed, lived without scandal, but he knew he had not lived without error; but as God had assisted him to avoid the reproach of great crimes, so he doubted not but he should find pardon for the less: and indeed I could not but observe, that he had in all the time of his sickness a very quiet conscience, which is to me an excellent demonstration of the state of his life, and the state of his grace and pardon: for though he

seemed to have a conscience tender and nice if any evil had touched it, yet I could not but apprehend, that his peace was a just peace, *the mercy of God, and the price and effect of the blood of* JESUS.

He was so joyful, so thankful, so pleased in the ministries of the church, that it gave in evidence where his soul was most delighted, what it did apprehend the quickest, where it did use to dwell, and what it did most passionately love. He discoursed much of the mercies of God toward him; repeated the blessings of his life as well as the accidents and instruments of his trouble: he loved the cause of his trouble, and pardoned them that neither loved it nor him.

When he had spent great portions of his time of sickness in the service of God, and in expectation of the sentence of his life or death, at last he understood the still voice of God, and that he was to go where his soul loved to be. He still increased his devotion, and being admonished, as his strength failed him, to supply his usual forms and his want of strength and words, by short exercises of virtues; of faith, and patience, and the love of God; he did it so willingly, so well, so readily, making his eyes, his hands, his tongue, as long as he could, the interpreters of his mind, that as long as he was alive, we could see what his soul was doing. *He doubted not of the truth of the promises; nor of the goodness of God; nor the satisfaction of Christ, and the merits of his death; nor the fruit of his resurrection; nor the prevalency of his intercession; nor yet doubted of his own part in them;* but expected his portion in the regions of blessedness, with those who loved God, and served him faithfully in their generations.

He had so great a patience in his sickness, and was so afraid lest he should sin at last, that his piety outdid his nature; and though the body cannot feel but by the soul, yet his soul seemed so little concerned in the sufferings of his body, that I neither observed nor heard that, in all his sickness, he complained with any semblance of impatience.

He so continued to pray, so delighted in hearing psalms sung; in short, he spent so much of his time in those devout exercises, that it was very likely, when his lord came, he would *find him so doing*. And he did so; for in the midst of prayers he went away, and got to heaven as soon as they.

Faith and *justice*, *modesty* and *pure righteousness*, made him equal to the worthiest examples. He was a good man, loving and humble, meek and patient. He would be sure to be the last in contention, and the first at a peace. He would injure no man; yet if any one was displeased with him, he would speak first and offer words of kindness. If any did dispute concerning priority, he knew how to get it, even by yielding and compliance. Walking profitably with his neighbours and *humbly with his God*, and having lived a life of piety, he died in a full age, an honourable old age, in the midst of his friends, and in the midst of prayer. And although the events of another world are hidden to us below, that we might live in faith, walk in hope, and die in charity; yet we have great reason to bless God for his mercies to this our brother, and should endeavour to comfort ourselves with a strict religion and a severe repentance, with an exemplary patience and an exemplary piety, with the structures of a holy life and the solemnities of a religious death; that we also may, as our confident and humble hope is this our brother doth, by the conduct of angels pass into the hands and bosom of Jesus, there to expect that most merciful sentence, "Come ye blessed children of my father, receive the kingdom prepared for you from the beginning of the world."

To the Editor of the Christian Observer.

As "Biblical Criticisms" are amongst the articles, which it is the design of your miscellany to comprehend; I shall make no apology for sending to you the following observations on an important passage of scripture, which is somewhat obscured in our authorized translation of the New Testament.

This translation, I apprehend, is, upon the whole, truly excellent: so that no person, who studies the New Testament as we have it in our own language, with humble prayer to the *Father of*

lights for the gracious assistance of his holy spirit, and with a sincere desire to do the will of God, can be misled, in any point of faith or practice, by the few inaccuracies of interpretation which may be found therein. Yet when any passage can be illustrated or inforced by a recurrence to the original, critical disquisition may be made subservient to practical instruction the great end ever to be kept in view when we read the Bible.

The important doctrine of justification by faith in Jesus Christ, is, perhaps, in no part of the New Testament more amply displayed than in the third chapter of the Epistle to the Romans. The subject is there treated in the most express and striking manner. Its foundation is laid open, and its necessity confirmed. Yet one sentiment, contained in this most instructive and important passage of scripture, is somewhat obscured in our translation.

The sentence to which I mean to call the attention of your readers is this, *To declare his righteousness for the remission of sins that are passed through the forbearance of God*, ver. 25. These words do not clearly convey the meaning of the original; nor, indeed, any other determinate meaning.

The words in the original are,

Εις ενδειξιν της δικαιοσυνης αυτυ, δια την παρεσιν των προγεγονοτων αμαρτηματων, εν τη ανοχη τυ θευ.

In this sentence the translation seems to fail in three particulars. 1. The word παρεσις does not properly signify *remission* or forgiveness, but *passing by*, or *passing over*, as the margin in our Bible properly points out.—2. δια, with an accusative case after it, does not mean *for* or *in order to* a thing; but *because*, or *on account of*.—3. The term προγεγονοτων, being evidently opposed to the expression εν τω νυν καιρω (at this period of time) in the next verse, must mean not simply *sins that are past*, but *sins committed in former periods of time*. The sentence will then run thus—*For a demonstration of his righteousness, because of the passing by of sins, committed in former periods of time, through the forbearance of God.*

The force of this passage will more clearly appear by a review of the context, which deserves to be studied with the utmost attention.

The apostle enters upon his subject at the ninth verse; and, by various quotations from the Old Testament, shews the deplorable state of mankind by nature; proving that *both Jews and Gentiles are all under sin. There is none righteous, no not one; there is none that understandeth, there is none that seeketh after God*, ver. 10, 11. *So that every mouth must be stopped, and all the world become guilty before God*, and stand exposed to his righteous judgment, ver. 19. *Therefore by the deeds of the law, there shall no flesh be justified in his sight; for by the law is the knowledge of sin*, ver. 10; but no deliverance from its guilt and power. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, ver. 21. That is, God hath at length clearly made known his method of justifying sinners, who lie under the condemning sentence of the law; which method was revealed, though somewhat obscurely, by the sacrifices and other services of the law, as well as by the more express declarations of the prophets.

All hope of justification by our own righteousness being cut off, we are graciously led to the *fountain opened for sin and uncleanness.* Our case is not hopeless. Though we *have sinned, and come short of the glory of God*, we may still be *justified freely by his grace, through the redemption that is in Jesus Christ; whom God hath set forth to be a propitiation, through faith in his blood*, ver. 24, 25.

The apostle then proceeds to observe that the forbearance of God, in passing by the sins of mankind, committed in former periods of the world, had cast a cloud, as it were, upon his holiness and justice; which were never sufficiently vindicated by the heaviest judgments hitherto inflicted on sinners. But now, at length, by laying our sins upon his own dear son, that spotless Lamb of God, he hath demonstrated, in the clearest manner, the righteousness of his laws, the justice of his government, and his own immaculate purity, requiring an all-sufficient atonement for sin while he receives returning sinners to mercy. He hath *declared*, or demon-

strated, *at this time his righteousness; that he might be just, and the justifier of him that believeth in Jesus*, ver. 26.

O mysterious union of grace and justice!

This passage of scripture proves, that it would have been inconsistent with the justice of God to receive such guilty wretches as we are to mercy, without giving at the same time a complete vindication of his righteousness. Such a vindication is effected by the sufferings of our Redeemer, who, with infinite condescension, came into the world which he had made, and *bare our sins in his own body on the tree, that by his stripes* we might be *healed*.

If then we would form a right conception of the malignity of sin, we must look at our Redeemer, considering at once the dignity of his person, and the greatness of his sufferings.

The punishments inflicted on men, at different periods of the world, for their iniquities, are truly awful. Our minds are struck with reverential fear when we contemplate the various judgments of war, of famine, and of pestilence. The overwhelming earthquakes, and the devouring fire from heaven, ought strongly to impress us with a sense of the evil of sin. But neither these, nor the inundation of the whole earth, can convey an adequate idea of the enormity of our transgressions. But when we know that He *who was in the form of God, and thought it no robbery to be equal with God, humbled himself* to become man for our sakes, that he might magnify the law by bearing the punishment of our transgressions, we may then form some positive notion of the tremendous guilt of sin, and of the wonderful combination of the justice and mercy of God, manifested in our forgiveness and acceptance.

Angels, who behold the face of our Father who is in heaven, obtain more enlarged views of the manifold wisdom of God by the displays which the redemption of sinners has occasioned. Eph. iii. 10. This subject they willingly contemplate with profound meditation, and no doubt obtain also an increase of happiness from their enlarged views of the divine glory manifested in the mystery of redeeming love. 1 Pet. i. 12.

With what astonishment, then, should the believer in Christ reflect on the means required and employed to deliver him from the curse of the law, and to bring him into a state of favour with God. What gratitude should possess his inmost soul for these benefits: and how ardently should he desire to glorify the Saviour of the world by the most steady and active obedience. W. H.

For the Christian Observer.

I AM desirous of submitting to the Christian Observer some thoughts on Rev. xvii. 10, 11, with that diffidence, however, which becomes any application of scripture prophecy to present events.

The woman described in the beginning of this chapter, is admitted by most commentators to signify the city of Rome: and it can scarcely be doubted that *christian* Rome is meant, when we consider the figurative expressions to be the same which are used by the ancient prophets to denote the church in a fallen and corrupt state.

The city, seated on seven hills, answers to the ecclesiastical state, supported, at different periods, by seven regal powers. The period marked by the prophetic vision in verse ten, is precisely that, in which five were fallen, or withdrawn, *from being heads of support to the woman*. One only remained to which that character could be applied, after which the seventh was to arise and continue for a short space.

If we contemplate Europe at the beginning of the present century, we shall find five kingdoms which, in their time, have been eminent supporters of the papal cause withdrawn from it: *England* by its early reformation; *France* by its recent apostacy; *Portugal*, *Spain*, and *Naples*, by the state of weakness and dependence to which they are themselves reduced; *Austria* alone remaining, as an independent power, in communion with the Church of Rome. According to this interpretation, the time is come for the appearance of the *seventh* king as a head of support. And do we not see a new empire formed, the ruler of which has already restored

the ministers of the Roman worship in France, though hitherto in a very degraded state? This restoration, a work he boasts of as entirely his own, met with so much opposition, that he himself has said "*it cost him more efforts than the victory of Marengo.*"* He will, doubtless, prosecute the work he has begun, and when the *pontifical crown* is added, as I expect it will, to the honours of his family, he will surely cause it to share the splendour of his own diadem.

The dominion of the Pope as a *secular prince*, a dominion diffused wherever popery is established, is, I think, the *eighth*, mentioned verse eleventh, as derived from the seven kings, and constituting the main body of support to the corrupt church. This dominion has, in our sight, been as it were wounded to death, which deadly wound, *if healed*, many will wonder, and extol, and attach themselves to a power thus restored and thus supported.

If this statement possesses truth, it suggests a caution to those who have rashly concluded the papacy to be finally overthrown, and may lead others to consider the religious instruction of the children of the poor in protestant countries, as a point, not only of moral, but of great *political* importance.

I am aware that my interpretation of the seven heads clashes with the received opinion of the *ten horns*, being the division of the ancient Roman empire; but I take the horns to be the *organized force*, or standing armies of the "peoples, nations, and tongues," on which it is said, verse fifteenth, "the whore sitteth," (for I apprehend the "*many waters*," ver. 1, to be explanatory of "*the beast*," ver. 3.) But this will be fully understood when the horns "receive power as kings *one hour* with the beast," which is, probably, that "*hour of temptation which shall come upon all the world to try them that dwelt on the earth.*" C. L.

P. S. I may be permitted to note in favour of the interpretation I have given, that at the period previous to the coming of the seventh king, the angel describes the *eighth* to be "the beast that was and *is not*;" and it is evident that the power of the Pope, as a secular prince, is at present suspended.

* These words were *repeated* to a very respectable friend of mine in Paris, by a person connected with the consular family, previous to the recommencement of the war.

For the Christian Observer.

THE FALL AND PUNISHMENT OF DAVID ILLUSTRATED.

THE sacred historians, in the account which they give of pious persons, describe their vices as well as their virtues: they attempt neither to palliate or conceal their faults, nor to exaggerate their excellences; but represent them just as they were. The account of David is, in this respect, remarkable. He is described as zealous for the service of God, and attached to his worship, in no instance giving way to idolatry, the prevailing sin of the times. And for these qualities he is honoured with the high title of being a man after God's own heart; that is, ready to fulfil all his will against idolatry faithfully and completely. On the other hand, his character is stained with some gross sins. Those sins we see faithfully related with all their aggravations, and at the same time, are informed of the exemplary punishment which followed them.

For several years of his life David had been in great affliction, and in continual danger. He was hunted by Saul like a partridge upon the mountains, and compelled to take up his residence in the caves of the desert. Yet it was not during this state of trial and difficulty that he so grossly fell. Then we only view the faith, the resignation, the humility, the patience, and the meekness of the servant of God. It was when God had put an end to his troubles: when he had given him first the crown of Judah, and then that of Israel: when he had blessed him with prosperity on every side, and had given him the necks of his enemies.

These circumstances are not, indeed, to be considered as the direct causes of his sin, but they probably disposed and prepared the heart to fall by temptation. It is the natural effect of prosperity to bring on a state of mind fa-

vourable to sin. It cherishes and fosters a carnal taste. It indisposes the soul for self-denial, watchfulness, and humility. It relaxes the fervour of application to the throne of grace; for where there is a fulness of enjoyment, there will be little ardour in asking for other things. When the soul is at ease, rejoicing in earthly blessings, it is too apt to be well contented without those which are spiritual and heavenly. Thus it is probable, that the effect of great prosperity upon David's mind (for David was but a man) might have been to render him less watchful; less fervent in secret prayer; less afraid of sin; more earthly-minded; more disposed to the enjoyment of sensual pleasures of every kind than he was before: so that the temptations which he could easily have withstood in the time of adversity, came upon him with double power, when his soul was weakened and enervated by long prosperity, and its natural effects.

Here let us pause to lament the depravity of human nature, which makes even the mercies of God the occasions of sin: so that men would not be guilty of so many gross offences against him, were he less merciful and kind than he is. This consideration also may tend to reconcile us to the afflictions and calamities which prevail in the world; for, perhaps the removal of these might greatly contribute to increase sin in the world, and thus in the end introduce a greater degree of misery also.

The mind of David being thus perhaps predisposed, no sooner does temptation present itself, than he yields to it. Doubtless there had been times innumerable when he would have turned from it at once, and the spell would have been broken. He would have resisted the devil, and the devil would have fled from him. Dangerous as temptation at all times is, yet had it found him calling upon the Lord, and waiting upon him for help in a humble watchful frame, the Lord would have even over-ruled it for good. But now, alas! he gives way to the seduction. No man, it is true, can prevent the occurrence of sudden and unsolicited temptations. Perhaps no man can entirely prevent their taking hold, in some degree, of his heart. But to yield to them, to bring them into effect, is something positive, requiring time, reflection, deliberation, contrivance. It is in not fleeing from temptation, in parlying with it, in taking counsel to accomplish it, that guilt begins. Thus lust conceived in David and brought forth sin, and the anointed of the Lord is taken in the snare of the ungodly, goes like an ox to the slaughter, not considering that it is for his life.

Oh! had David paused but for one moment! had he retired a while to reflect on what he was about to do! had he but put up a prayer for divine help; or gone into company, or applied to business, to divert the channel of his thoughts; surely the snare would have been broken, and he would have escaped. But, alas! he stands a melancholy monument of what the best men are capable of doing, when they forsake God.

And now we are called to behold the awful manner in which crimes are linked to each other in bonds almost indissoluble, so that he who is guilty of one gross act of sin, can never say how enormous may be the amount of criminality to which it leads.

What must have been David's feelings after the perpetration of the first crime! The sense of the divine presence, and the inspiring hope of the divine favour, and of eternal glory, would immediately withdraw from him. Did he go up at the hour of prayer to the temple of the Lord? The holy rites and the sacred place would reproach him, and say, "we are pure:" his own sweet psalms, perhaps, would awaken the bitter recollection—"Who shall go up to the house of the Lord, or ascend his holy hill? Even he that hath clean hands, and a pure heart." Shall he retire into his closet, and there touch his sacred harp? His heart would be in no tune for the songs of Zion. Would he join those with whom he once used to walk to the house of God, and to take sweet counsel on divine things? The conscious sense of

guilt would make his tongue dumb and his heart hard. With what face could he meet his servants, and look upon those whom he used to reprove or exhort? Their very eyes intently fixed upon his would confound him with shame and apprehension. Should he join his partner in sin? The guilty hours spent with her would be embittered by the reflection of the ruin he had brought upon her soul. In short, a degree of hardness of heart and desperateness would be induced, which would render him unfit for, and incapable of, those holy exercises in which he once placed his chief delight: and guilt would reign in his heart.

The consequences of David's crime are now becoming visible, and in order to hide them he has recourse to the lowest artifices. He sends for the injured husband. He treats him with a base and unworthy subtlety, and endeavours to impose upon him a spurious offspring. How must the noble refusal of the brave soldier to sleep on his bed while the ark of God was abroad, and the armies of Israel were encamped to fight the battles of his beloved though treacherous sovereign, have cut him to the soul. Doubtless this was but one of many daggers which his crime had plunged into his heart.

When deceit would not prevail, a fresh crime is resorted to: a crime at which David would once have shuddered. He had been the seducer of Uriah's wife: he now becomes the tempter of her husband to sin. But neither would this avail. The faithful soldier, even when overcome with wine, refuses to yield to the temptation. It is remarkable of sin, that one act so paves the way for another, that there is scarcely any crime, however flagrant, which may not be committed when the mind is brought to it step by step. David, urged by the dread of a husband's detection (though what was detection when his crime was already known to God?) determines to add murder to adultery: to kill his servant, one of the bravest and most faithful of his servants, the man whom he had so grossly abused: to murder him by an act of the basest perfidy at the very moment he was braving death in his defence. Nor could he rest till news was brought him that Uriah was slain, in order that he might enjoy his criminal intercourse without fear.

Here let us pause to consider what David once was, and what he is now become. Once the leader of the Lord's people, the first in the sanctuary, the zealous restorer of divine worship, the sweet singer of Israel. Who that had once heard his pious strains, and seen his devout addresses to God, could have ever thought that he would have so fallen! Who but should tremble to see the holy David so deeply immersed in guilt! How fallen must he have appeared to the servants whom he sent for Bathsheba: to Bathsheba when he solicited her to sin: to Uriah when he seduced him to intoxication: to Joab when he gave the perfidious order for Uriah's murder: to the messenger sent with the tidings of his death! How must all these have been hardened in their own sin by the example of the royal transgressor!

David's wicked schemes had now succeeded to his wish. Uriah can no more disturb the bed of the seducer and murderer. No obstacle now remains to enjoyment. But at this moment the divine hand arrests him, and God is pleased in mercy to interpose to save his servant from everlasting destruction. With a heart so hearden-ed, a conscience so seared, a soul so habituated to sin, David would probably have remained in the awful state into which he had fallen, had not God by his grace rescued him from it. It was his mercy alone which saved David.

The mode in which it pleased God to touch his heart is remarkable. To the claims of justice and the feelings of generosity, David, though greatly fallen, was not yet lost; and by these still remaining traces of grace the prophet addresses his conscience. What self-deceit is there in the human heart! David could be wroth with the man who had taken a lamb from his poor neighbour; yet he did not feel the far more flagrant iniquity of robbing Uriah of his wife and of his life. So are men

blind to their own vices, while they can clearly behold and keenly censure the faults of others. But the time of God's mercy was come. The scales of blindness fall from his eyes. His heart is softened. He feels the guilt of his sin. He stands self-condemned before the prophet; and his aggravated transgressions are forgiven.

By comparing the account of David's penitence, 2. Sam. xii. with what he has himself said in the Psalms, we shall perceive that his repentance was sincere and his grief poignant. In the fifty-first psalm, written evidently upon his repentance after this fall, we find the most fervent prayers for pardon and grace, and the most humbling confessions of his guilt and misery. In the thirty-second psalm, which seems also to have been written upon the same occasion, we find him speaking of his bones waxing old with weeping all the day long, and of the hand of the Lord being so heavy upon him that his moisture was turned into the drought of summer. God, we are told, forgave his sins; and we know that neither David, nor any other sinner, could be forgiven but in the way of deep humiliation and unfeigned repentance.

But when God forgives, he does not always wholly spare. He may pardon the sinner so as not to bring him into eternal condemnation, and yet punish him severely. And this was the case with David. Besides the wound which his soul had sustained, and which, perhaps, might never afterwards be entirely healed, we see his future life harassed by perpetual sorrows. He had acted perfidiously to Uriah, and his own sons acted perfidiously to him. Not only was he deprived of his child, the fruit of his crime, but he is driven from his throne; his house is stained by blood; his family is polluted by scenes of incestuous lust, and distracted by fatal dissensions. From that time the sword departed not from his house; but violence, and animosity, and blood, darkened the remainder of his life: so that all the inhabitants of Jerusalem who had known of his sin, would, doubtless, see the hand of God avenging it, and say, "This hath God wrought," for they would perceive that it was his work.

Let then this dreadful fall of David induce us to guard against declensions in grace, and to watch against temptation. Let no one be too secure. Who can say he shall stand when David fell? He who, on the day before, should have foretold that David would so soon commit adultery, and be stained with blood, would have been regarded as a base calumniator. Our real strength is in the consciousness of our weakness, in earnest prayer to God, and in dependance on divine grace. Should we neglect these, such is the corruption of the human heart when temptation and opportunity call it forth, that neither piety, nor grace enjoyed, nor mercies, nor divine communications in time past, can secure us from falling. Even David fell into the grossest sin.

Let us particularly beware of making use of the fall of David as an excuse for sin, or as a ground on which to build the presumptuous hope that the grace, which was extended to him, must be extended to us also. Are we in parallel circumstances with David? David did not sin upon the presumption of being restored. He was taken unawares by a violent temptation. Do we also resemble David in his former state, and possess the same zeal and love to God which influenced him? We should have as many prayers in store as he had, and have offered them up with the same sincerity and fervour. And after all, have we any right to expect that God should send a prophet to raise us up? Was God a debtor to David to restore him? Is he bound to bring any person back who wilfully departs from him? Consider also, if we are restored, our repentance, our sufferings, if they resemble David's, will be no light things. His sorrow was acute; and his afflictions, even after he was pardoned, were such as no man can think of without shuddering.

Thus whatever hope the story of David may give to the real penitent, (and to him blessed be God it does give hope) it affords none to the sinner who

presumes to sin in expectation that the divine mercy will restore and pardon him. In a word, the whole of this account exactly harmonises with every other part of the sacred record. It shews us in how fallen and ruined a state man is; how much exposed to temptation and danger; how prone to sink deeper and deeper in guilt, if left to himself; how much indebted to the divine mercy if restored: and how strongly the character of God, as hating and avenging sin, is made to appear, even when his mercy has led him to pardon the sinner. N. D.

To the Editor of the Christian Observer.

As I am well convinced that the moderation with which your work is conducted is, under God, one great cause of its success, you will, doubtless, encourage every effort which is directed to so blessed an end. It has been received almost as an axiom that *extremes meet.* That they are equally productive of evil in the degree in which they depart from the true mean, experience fully proves. Like the diverging radii of a circle, if equally produced from the centre, they all meet at length in the same circumference. It is thus with respect to many questions in divinity. From ignorance, prejudice, or other causes of error, we too frequently run into an extreme as opposite to the truth, as it is distant from the contrary extreme which we wish to avoid: whereas by strictly limiting our inquires respecting theological subjects, to the word of God; by divesting ourselves of prejudice; and by asking counsel in every difficulty of the Father of Lights; we might be enabled, in the spirit of love, to reconcile discordant opinions and to vindicate the truth.

I would apply the above remark to a question lately mentioned in your miscellany, *the universality of redemption.* Bishop Hall, in his PEACEMAKER, recommends it to us *to comply with our brethren so far as we safely may.* Which rule he illustrates as follows—"Thus in the modern question concerning the extent of the benefit of Christ's death and passion, while some teach that Christ died for *all* mankind, others that he died only for *some*, viz. those that believe; a learned and discreet moderator goes between both, and yielding something to either part, reconciles both. When we say, Christ died for mankind, we mean, saith he, that Christ died *for the benefit* of mankind. Now let this *benefit* be distinguished, and contentions hereabouts will cease; for if this *benefit* be considered as the remission of sins, and the salvation of our souls, these are benefits obtainable only upon the *condition of faith and repentance.* On the one side, no man will say that Christ died to this end, to procure salvation and forgiveness *to every one*, whether they believe and repent or no: so on the other, none will deny but that he died to this end, that salvation and remission should redound *to all and every one*, in case they should repent and believe: for this depends upon the sufficiency of that price which our Saviour paid for the redemption of the world: and to pay a price sufficient for the redemption *of all and every one* is, in a fair sense, to redeem *all and every one.* Thus he, (viz. the moderator) so as neither part can find fault with the decision, and both must rest satisfied."

Thus, according to Bishop Hall, the golden mean seems to be, that the propitiatory sacrifice of Christ is sufficient to atone for the sins of the whole world, but is available only for those who repent and believe the gospel. The offer of salvation is freely and fairly made to all mankind; but all do not accept it: for all have not that penitence and faith without which they cannot be saved. Thus too are the scriptures reconciled. God "is not willing that any should perish, but that all should come to repentance;" and yet, though "many are called, few are chosen."

I apprehend, Sir, that some of the most difficult subjects of controversy might, in like manner, be reconciled, did we but endeavour "*exuere hominem,*" to put off the man, to repress hasty impressions and prejudices, and did "our charity teach us to mince those errors which we cannot suppress; and where we find extremes, to strain

both parts what we may, to meet in the mean." It will be a blessed day, Sir, for the Church of England, when all who profess to be her sons will imitate her wise and pious moderation; will neither torture nor attenuate the plain meaning of the scriptures; but will endeavour to reconcile discordant opinions, by permitting the word of God to speak for itself, and by resting contented with not being wise above that which is written. POETHOS.

To the Editor of the Christian Observer.

HAVING thrown together a few thoughts on the important subject of practical preaching, I submit them to your perusal. If you think it expedient, you are at liberty to insert them in your miscellany.

It is to be lamented, Sir, that, in this day of profession, practical preaching, or, in other words, the explanation and enforcement of the duties of christianity in connection with its doctrines, is fallen into much neglect and disrepute among those who are commonly termed the religious world. We see that those preachers are invariably most popular, who treat least of the precepts of the gospel. In short, the prevailing taste of the religious world is too much for doctrinal preaching to the utter exclusion of practical. This taste is gaining ground daily; and, unless it be resisted and repressed, we may speedily expect to see half of the apostle Paul's writings become a *dead letter*, and the New Testament curtailed of half its contents, and stript of half its excellency.

It is not difficult to trace the reasons of this neglect. It originates partly in the bad use which is commonly made of the morality of the gospel, by the enforcement of evangelical precepts upon the ground of merit; which leaves people destitute of any effectual motive to the performance of them, and ignorant of the only true principle of christian obedience, love to God. This miserably defective mode of preaching, but too common in the world, has caused some pious, but injudicious, persons to listen with a kind of suspicion to the discussion of any precept of the gospel, even when enforced upon proper principles; and to go away dissatisfied with such a sermon, as if morality and the gospel were at variance, and the preaching of the one excluded the preaching of the other.

But there is another reason for this neglect of more extensive influence than the former. It is to be met with in that secret aversion which most people, and even good men, have to instituting a close and cautious scrutiny into their own hearts, and to measuring their conduct by the rigorous standard of the gospel. To this, I am afraid, is to be imputed the repugnance which we meet with in the religious world to that kind of preaching, which, though by their own confession proceeding upon right principles, yet explains and enforces the preceptive parts of the gospel, defines their limits, points out their tendency, and presses home their observance. So long as religion is confined to doctrines and articles of faith, many people are the best christians in the world. They can "understand all mysteries and all knowledge." No doctrine comes amiss to them: nothing is too hard for their intellectual digestion. To believe is easy; to be orthodox is cheap. But if they be told, upon the authority of an apostle, that, "as the body without the spirit is dead, so faith without works is dead also;" it is morality, it is legality, it is any thing but the gospel; and St. James is convicted of Arminianism!

But there is an objection made to practical preaching, by which many people pretend to justify their aversion to it. It is intimated in effect, if not in words, that practical preaching is for real christians superfluous and unnecessary. We are told—"make the tree good, and the fruit will be good; for a good tree cannot bring forth corrupt fruit, neither can a corrupt tree bring forth good fruit:" from all which it is contended that, when men are made thoroughly acquainted with the doctrines of the gospel, and these doctrines are received into their hearts by the influence of the holy spirit, obedience and good works will follow of

course and by necessity. Accordingly the inference is virtually drawn, though not always openly expressed, that all that preaching, which explains and presses home the precepts of the gospel, is of little use to those who possess the principle of love to God; because this principle renders all instruction on these points unnecessary.

The passage of scripture which has been advanced is, indeed, of high authority; for it delivers the judgment of an infallible teacher. But perhaps it may appear, that in order to making the tree good, so far as this lies with the preacher, who is only an instrument in the hand of God, practical instruction is as requisite as doctrinal; and that both should operate to the same end, each in its proper place in the scale of importance; one as the foundation, and the other as the superstructure of religion in the soul. Without this view of the subject, how are we to account for the practical sermons of our Lord, and the practical intructions of his apostles, which, I may certainly venture to say, constitute one half of the writings of the New Testament? Why does the enforcement of christian duties and evangelical virtues compose so great a part of their discourses, if they thought these instructions superfluous, and that when they had once supplied their converts with a principle of action, they might send them to seek elsewhere for a rule and a remembrancer? It may be said that, in the first ages of the church, the converts stood in need of information upon these subjects; but that, for us, who have the gospel before us, such information is not necessary. This, I answer, was not true in many instances. The Corinthians and other churches had received the gospel, and no doubt understood the nature and obligation of its moral precepts, as well as of its prominent doctrines, before St. Paul addressed to them his epistles. St. Peter found it necessary to "stir up the pure minds (of christians) by way of remembrance." St. Paul also exhorts Titus to "put" his flock "in mind" of their duties, which expression evidently supposes their previous knowledge of these duties; but equally supposes their lamentable slowness and forgetfulness in the observance of them, without minute discussion and repeated enforcement.

But it may be said again, (for I am willing to meet every objection,) that the precepts of the gospel, however important, are yet plain and obvious, that no one can be at a loss to comprehend them: whereas in its doctrines there are some things "hard to be understood;" that they are, for the most part, uncommon and mysterious; and that, therefore, people are in much greater danger of missing the true nature and meaning of these than of the precepts of christianity, which need only to be read in order to be perceived. From all this it might be inferred, that the discussion of doctrines is of vastly greater importance than the explanation of precepts. It must, indeed, be allowed, that it should be a point of great moment with ministers, to put their hearers in possession of clear and determinate notions concerning the principal doctrines of the gospel, a failure in which is a cause of sad perplexity to christians, and of triumph to unbelievers. But I am not insisting upon one kind of preaching to the exclusion of the other. Let each preserve its proper rank, and attract the attention due to it, and all will be right. I must contend, however, in answer to the foregoing objection, that the precepts of the gospel are not so obvious as to stand in little need of discussion. These precepts are, for the most part, general, which was indeed hardly to be avoided without swelling the volume of the New Testament to an immoderate bulk. God has given the text, and left it to his ministers to study the explanation. It should, therefore, be the business of the ministers of God to take these precepts as it were to pieces, to extract their contents, and to point out the particulars which they contain. The scriptures warn us to "abstain from all appearance of evil;" but in this admonition are comprehended very many particulars not exceedingly obvious to common minds, and which many people have little lei-

sure, and still less inclination, to discover. But the preacher's province is, in spite of ignorance and aversion, to point out and press home these particulars. The same thing may be said of most other precepts; and, if this be the case, it will follow that the discussion of the precepts and admonitions is little less requisite than the explanation of doctrines.

It is the language of many people: "Let the love of God to sinners, in the gift of his Son Jesus Christ, be constantly held forth before an audience of real christians, and there will be no need of enforcements to obedience and a holy life." True christians, it is said, will go away from such a sermon better disposed to act in conformity with the will of God and with the precepts of the gospel, than from the best practical dissertation. I will suppose, for the present, this assertion to be true; still it does not, in any great degree, affect the point for which I contend, that practical preaching is as requisite as doctrinal. For my question is not so much about the *principle*, as the *rule* of a christian's actions; not so much about what he may be *disposed*, as about what he may be *fitted* and *prepared* to do. To be disposed is one thing; to be directed is another. The truth is, that people "perish," not so much from want of a motive as for "lack of knowledge" on this important subject. Their thoughts are seldom directed from the pulpit to the study and contemplation of the morality of the gospel. Consequently they obtain no settled, clear, and determinate notions, concerning its nature, extent, and obligation. Particular duties are, as it seems to me, not sufficiently discussed and inculcated; and, on this account, people content themselves with a vague and general comprehension of evangelical precepts, and seem to think that their christian obedience is abundantly manifested, if, in most instances, they transgress not the letter of a commandment. It may be said, that the same love, which supplies a real christian with a motive to obedience, will likewise prompt him to study how he may render his obedience most perfect and effectual. But is this in reality the case? Do many of those, whom yet we are unwilling to think unconverted persons, seek to comprehend the nature, extent, and excellency of God's holy law, and thus in their closets supply the deficiencies of the pulpit? Have all leisure to do this? Have all ability? and, what is more, have all inclination? A man, it is my opinion, must be very far advanced in a godly life before he can calmly enter upon a rigorous comparison of his conduct with the requisitions of the gospel; before he can contentedly sit down to expose any little evasion, by which he may have justified himself in the neglect of a divine command; or to detect any minute sophistry by which, perhaps, he may have endeavoured to explain away the meaning of some positive precept, in order to suit an occasional convenience, or gratify a favourite appetite. We talk loudly, indeed, of the deceitfulness of the human heart; but do we make it our frequent business to lay open this deceitfulness in ourselves? For, to direct us in this unpleasant, but wholesome, scrutiny is one of the main objects of practical preaching. It is in vain then for people to insist, that the possession of right principles of obedience supersedes the necessity of practical preaching; because the grand object of this preaching is, not so much to supply us with a motive to obedience, as to furnish us with instruction on points of christian sanctity and self-denial: and, since the best of men are not always very forward to probe their own hearts, it should be the business of ministers to do it for them.

But more than this: I do not altogether subscribe to the truth of the assertion above stated, the substance of which is this, "That a sermon, which contains a mere general representation of the love of God to sinners, will, in reality, produce all the moral effect that can be wished for, without much intermixture of a practical nature." The real effect of such a sermon (and many such there are) is, I scruple not to say, admiration of the preacher rather than advantage for ourselves; and since we are apt sometimes to mistake pleasure for improvement, and to suppose that what delights us must do us good,

it is no wonder that people attribute the elevation of mind, with which they may return from such discourses, to some secret gracious influence upon their hearts. But the true proof of the utility of such a sermon is not to be sought for in any immediate impressions which it produces, however glowing and fervent they may be; but in its deep and durable effect upon the future conduct. I would not ask people concerning such a discourse:—"Does it make you *feel* as if you loved God better than before?" but, "Does it *make you act* as if you did so?" Nor would I put this question to them, as they were returning from the place of worship glowing with admiration; but after the interval of a week or a fortnight, at the end of which time I am afraid praise would be the only testimony which many would have to produce in favour of the sermon. Again, concerning such a discourse I would not inquire of the hearers, whether it had caused them to pour forth some sincere and fervent ejaculations to heaven. This effect is good, but it may be transitory. I would ask, whether it had made them more vigilant over the risings of anger, over habits of peevishness, pride, envy, or obstinacy. For it is the regulation and government of the tempers which, as it seems to me, forms the principal line of distinction between the morality of a christian and that of the world around him. It must be observed, that I am not now speaking of motives. But the people of the world can be moral.—Many of them can be sensible of the obligations to honesty, truth, chastity, and sobriety. But the suppression of evil tempers is with them a matter of very small concern. It is a work of supererogation. This conquest, the most difficult perhaps of all, is reserved for the christian soldier. His motto is, "To him that overcometh;" and, by the help of his God, he goes forth "conquering and to conquer." To return, however, to the point: it is my firm persuasion that, if the value of such sermons as exclude practical instruction were to be estimated, not by *feeling*, but by *fact*; not by what people *thought* concerning them, but by what they *did* in consequence of them, these discourses would, in the end, be found miserably wanting.

I have thus, Sir, in this paper, endeavoured to obviate some popular objections to practical preaching. If you shall think fit to receive it, I may possibly, at a future time, submit to you some further considerations upon this topic. The subject is an important—is a neglected one; and I should think myself happy, if, by this trifle, I could stir up some abler pen than my own to do justice to its importance.

A FRIEND TO PRACTICAL PREACHING.

To the Editor of the Christian Observer.

In pursuance of my original plan, I proceed to make some additional observations upon the last subject of my former communication. I wish your readers, Mr. Editor, to remember that, at present, I have no intention to discuss the general advantages and disadvantages of extemporaneous prayers; but only to state that the use of them, and the neglect of certain parts of the services of our church, have a tendency to undermine secretly and imperceptibly the foundations of the church. The first fact I shall bring forward is the custom of curtailing, either by abbreviations or omissions, the morning and evening services of the church: I do not mean the occasional prayers, about which some latitude is allowed to the judgment of the officiating minister; but I speak of those parts of the services which are stated and unalterable. When this is done, and when (as it sometimes happens) the person who does this makes use of an extemporary prayer before his sermon, or preaches for forty, fifty, or sixty minutes, what effect must be produced on the minds of the people? May they not conclude that their pastor regards our church prayers as of little consequence? Should they conclude that he puts greater value on his sermon and extempory prayer than on our church prayers, would not their conclusion be drawn from premises sufficiently good? Would it not be much more decorous, much more agreeable to humility, much more beneficial to the church, and much more

useful to the souls of the people, were he to shorten his sermon ten or fifteen minutes, and not to deprive the prayers, either by robbery or stealth, of property lawfully granted to them by our reformers, and confirmed to them by the authority of succeeding generations? And let me ask, what possible advantage can be expected from an extemporary prayer before the sermon? I have examined the matter, but still find my researches fruitless; for it appears to me, that our church service contains, in strong and nervous language, every petition proper for a mixed congregation. What necessity then can there be for extemporary additions? *No man having drunk old wine, straightway desireth new; for he saith the old is better.* If it be proper to create a hungering and thirsting after righteousness, an ability to digest spiritual food, the stimulants prescribed ought not to be made weaker and weaker, but ought to possess, at least, as much strength as those that were first administered. Generally speaking, however, what is unproductive of good does harm: and, *in the present state of things*, such extemporary prayers, delivered with much greater emphasis and animation than were bestowed on our church prayers, give strength and more extensive influence to the effects which I have already shewn (p. 277) to be produced by extemporary sermons, and by the whole manner of conducting the service.

From this subject I proceed to notice, that, in very many churches, the public prayers are never read except on Sundays, and some few other occasions; and that where they are read daily, they are frequently despatched with indecent haste. It must be very irksome to a clergyman, who is much employed, to be obliged to read the prayers frequently to only three or four persons; and I admit that it would be well were the prayers less frequently appointed to be read in *some* churches. But what reason can there be for totally abolishing the old pious custom of publicly worshipping God more frequently than on Sundays? If the time of the day generally appointed for prayers be inconvenient, let it be altered. If you say that people will not attend, I advise you to see if your public and private admonitions will not produce a salutary effect.

I would in the next place observe, that some pious clergymen seldom or never make use of the prayers appointed by the church for the visitation of the sick; but substitute in their place their own extemporary productions. It may be that our reformers never intended to confine the clergy to the form of our church. The cases of different sick persons may vary in a thousand ways and degrees: and it may frequently—it may generally be allowable for a clergyman to add something extemporaneous, in order more particularly to suit the case of a sick person. But when the service of our church is so copious and excellent; when it contains much that will suit any case whatever; some portion of it ought always to be used by every clergyman who is called upon to visit those who are afflicted by sickness. He ought to ask for the book of common prayer, and should, in every way, manifest a marked respect for its contents. In seasons of affliction the mind is easily and deeply impressed. These opportunities will be improved by every faithful, sound, pastor of our church. His first object will be that of producing a deep conviction of sin, and sincere hearty repentance, both in the sick man, and also in his friends and relatives. He will then direct their views unto Jesus Christ, will exhort them to place their hopes of salvation only on the merits of the merciful Redeemer of the world; and will urge them to strive earnestly to obtain a heavenly inheritance. But attendance to a primary most important object cannot justify the neglect of an inferior secondary duty. In the present case, though inferior, it is highly important; though secondary, it demands attention from regard to honour, to duty, and consistency of character. When a sick man possesses an humble teachable disposition, when the minds of bystanders are solemnized by seeing a friend emaciated with disease; then ought a clergyman to endeavour to impress them all with the most favourable ideas of our church prayers. Both the

sick man and his friends will view, with some veneration, a book from which they derived much instruction and consolation in seasons of great distress; and which pointed out to them words and petitions to God admirably suited to their afflicted condition.

Let us suppose that two clergymen, of equal piety and abilities, are placed in circumstances altogether similar. One of them, when he prays for a blessing on his public instructions, uses a collect of the church. His sermon is written with care and judgment. He strives that it may be solid and instructive, but striking and popular. His attendance on the sick, his public labours and private conversations, convince his parishioners of his great esteem for the services of our church; and his whole conduct has a tendency to keep his congregation distinct from other religious parties. The other clergyman reads the prayers, and occasionally commends them; but he makes use of extemporary prayers when he visits the sick, and also before and after his sermon: his public discourses also are not written down; and his whole method is such as to tend to remove all distinctions between the Church of England and other denominations of christians. Let any man judge impartially, whether of these men will best support the church: which of their congregations will be in most danger of being drawn from her communion. Let us go farther, and consider the real good which these men do in the vineyard of Jesus Christ; and, if I mistake not very greatly indeed, the former clergyman will do the most substantial permanent good, though appearances may sometimes favour the latter.

CHURCHMAN.

To the Editor of the Christian Observer.

THE circumstances of the world being considered, I profess myself no enemy to controversy. I would rather it did not exist; and so would I rather, that no such thing as moral evil existed. But since of this there is no question, I feel comparatively gratified when attempts are made, even of a polemic description, to reduce the evil within narrower limits—when false and pernicious opinions are resisted, exposed in their true light, and confuted. If the controversy be of a more quiet and amicable kind, and has, in a certain degree, truth for its object on both sides, its attractions undoubtedly are not diminished. It will, however, candidly be acknowledged, that controversy has a natural tendency to sour the temper, and exasperate the language, even of those who defend the better cause. Controversialists, if they have not an interest, generally find one, in the success of their contention; a circumstance which tends to mislead the judgment, and make the combatants more anxious for victory than truth. There is nothing more injurious to the cause of truth, in any litigated proposition, than a variable use of the principal terms upon which the controversy depends.

These reflections, particularly the last, have frequently obtruded themselves upon me, in running down the stream, by which your pages are pretty copiously irrigated, of the present controversy concerning Calvinism; upon which I beg leave to offer a few remarks.

Calvinism, as far as I can learn, has been generally understood to denote a certain degree of conformity, be it more or less, but not a perfect identity, with the sentiments of the reformer from whose name the term is derived; and certain persons, clergymen especially, who esteemed their opinions to be in perfect conformity with the doctrine and articles of the Church of England, have been called Calvinists. No particular objection seemed to lie against the name, when qualified, as they were permitted to qualify it; and these persons naturally acquired the habit of representing the formularies of the established church as, in the same sense, Calvinistic.

But a more rigid sense of the term has since been started and contended for, by which no opinions are allowed to be Calvinistic, but such as precisely agree with the peculiar dogmas to be found in the writings of John Calvin. The consequence of this acceptation of the term is, that the doctrine of the

useful to the souls of the people, were he to shorten his sermon ten or fifteen minutes, and not to deprive the prayers, either by robbery or stealth, of property lawfully granted to them by our reformers, and confirmed to them by the authority of succeeding generations? And let me ask, what possible advantage can be expected from an extemporary prayer before the sermon? I have examined the matter, but still find my researches fruitless; for it appears to me, that our church service contains, in strong and nervous language, every petition proper for a mixed congregation. What necessity then can there be for extemporary additions? *No man having drunk old wine, straightway desireth new; for he saith the old is better.* If it be proper to create a hungering and thirsting after righteousness, an ability to digest spiritual food, the stimulants prescribed ought not to be made weaker and weaker, but ought to possess, at least, as much strength as those that were first administered. Generally speaking, however, what is unproductive of good does harm: and, *in the present state of things*, such extemporary prayers, delivered with much greater emphasis and animation than were bestowed on our church prayers, give strength and more extensive influence to the effects which I have already shewn (p. 277) to be produced by extemporary sermons, and by the whole manner of conducting the service.

From this subject I proceed to notice, that, in very many churches, the public prayers are never read except on Sundays, and some few other occasions; and that where they are read daily, they are frequently despatched with indecent haste. It must be very irksome to a clergyman, who is much employed, to be obliged to read the prayers frequently to only three or four persons; and I admit that it would be well were the prayers less frequently appointed to be read in *some* churches. But what reason can there be for totally abolishing the old pious custom of publicly worshipping God more frequently than on Sundays? If the time of the day generally appointed for prayers be inconvenient, let it be altered. If you say that people will not attend, I advise you to see if your public and private admonitions will not produce a salutary effect.

I would in the next place observe, that some pious clergymen seldom or never make use of the prayers appointed by the church for the visitation of the sick; but substitute in their place their own extemporary productions. It may be that our reformers never intended to confine the clergy to the form of our church. The cases of different sick persons may vary in a thousand ways and degrees: and it may frequently—it may generally be allowable for a clergyman to add something extemporaneous, in order more particularly to suit the case of a sick person. But when the service of our church is so copious and excellent; when it contains much that will suit any case whatever; some portion of it ought always to be used by every clergyman who is called upon to visit those who are afflicted by sickness. He ought to ask for the book of common prayer, and should, in every way, manifest a marked respect for its contents. In seasons of affliction the mind is easily and deeply impressed. These opportunities will be improved by every faithful, sound, pastor of our church. His first object will be that of producing a deep conviction of sin, and sincere hearty repentance, both in the sick man, and also in his friends and relatives. He will then direct their views unto Jesus Christ, will exhort them to place their hopes of salvation only on the merits of the merciful Redeemer of the world; and will urge them to strive earnestly to obtain a heavenly inheritance. But attendance to a primary most important object cannot justify the neglect of an inferior secondary duty. In the present case, though inferior, it is highly important; though secondary, it demands attention from regard to honour, to duty, and consistency of character. When a sick man possesses an humble teachable disposition, when the minds of bystanders are solemnized by seeing a friend emaciated with disease; then ought a clergyman to endeavour to impress them all with the most favourable ideas of our church prayers. Both the

sick man and his friends will view, with some veneration, a book from which they derived much instruction and consolation in seasons of great distress; and which pointed out to them words and petitions to God admirably suited to their afflicted condition.

Let us suppose that two clergymen, of equal piety and abilities, are placed in circumstances altogether similar. One of them, when he prays for a blessing on his public instructions, uses a collect of the church. His sermon is written with care and judgment. He strives that it may be solid and instructive, but striking and popular. His attendance on the sick, his public labours and private conversations, convince his parishioners of his great esteem for the services of our church; and his whole conduct has a tendency to keep his congregation distinct from other religious parties. The other clergyman reads the prayers, and occasionally commends them; but he makes use of extemporary prayers when he visits the sick, and also before and after his sermon: his public discourses also are not written down; and his whole method is such as to tend to remove all distinctions between the Church of England and other denominations of christians. Let any man judge impartially, whether of these men will best support the church: which of their congregations will be in most danger of being drawn from her communion. Let us go farther, and consider the real good which these men do in the vineyard of Jesus Christ; and, if I mistake not very greatly indeed, the former clergyman will do the most substantial permanent good, though appearances may sometimes favour the latter.

CHURCHMAN.

To the Editor of the Christian Observer.

THE circumstances of the world being considered, I profess myself no enemy to controversy. I would rather it did not exist; and so would I rather, that no such thing as moral evil existed. But since of this there is no question, I feel comparatively gratified when attempts are made, even of a polemic description, to reduce the evil within narrower limits—when false and pernicious opinions are resisted, exposed in their true light, and confuted. If the controversy be of a more quiet and amicable kind, and has, in a certain degree, truth for its object on both sides, its attractions undoubtedly are not diminished. It will, however, candidly be acknowledged, that controversy has a natural tendency to sour the temper, and exasperate the language, even of those who defend the better cause. Controversialists, if they have not an interest, generally find one, in the success of their contention; a circumstance which tends to mislead the judgment, and make the combatants more anxious for victory than truth. There is nothing more injurious to the cause of truth, in any litigated proposition, than a variable use of the principal terms upon which the controversy depends.

These reflections, particularly the last, have frequently obtruded themselves upon me, in running down the stream, by which your pages are pretty copiously irrigated, of the present controversy concerning Calvinism; upon which I beg leave to offer a few remarks.

Calvinism, as far as I can learn, has been generally understood to denote a certain degree of conformity, be it more or less, but not a perfect identity, with the sentiments of the reformer from whose name the term is derived; and certain persons, clergymen especially, who esteemed their opinions to be in perfect conformity with the doctrine and articles of the Church of England, have been called Calvinists. No particular objection seemed to lie against the name, when qualified, as they were permitted to qualify it; and these persons naturally acquired the habit of representing the formularies of the established church as, in the same sense, Calvinistic.

But a more rigid sense of the term has since been started and contended for, by which no opinions are allowed to be Calvinistic, but such as precisely agree with the peculiar dogmas to be found in the writings of John Calvin. The consequence of this acceptation of the term is, that the doctrine of the

Church of England is decided to be Non-calvinistic.

Let this interpretation be admitted; it is certainly more correct: nothing more will be necessary than to relinquish a name. But while the articles, &c. of the church are thus rescued from the epithet of Calvinistic, let not those, who have an equal claim to the benefit of the argument, be stigmatized with an appellation, which at present, by many writers, is only intended to convey reproach. Let the absolution be equally extended to both the objects concerned. Let one sense be adhered to at least by the same writer, and let its influence be impartially distributed to every legal claimant. Much injury to truth and much iniquitous censure must be the consequence of inattention to this obvious and reasonable duty.

It is my advice, Mr. Editor, (for every writer feels his importance when he is instructing the public,) that christians should abstain, as much as may conveniently be done, from either giving or assuming names, as descriptive of their religious opinions; more especially such names as are derived from voluminous authors; because the justice of the name may always be made a subject of intricate and extended controversy. For this reason I object to the proposal of one of your correspondents, that the persons generally reputed Calvinistic, should assume in its place the name of Augustinian. For mark the consequence: no sooner would the persons, so calling themselves, and so calling the articles, &c. as, in their literal sense, agreeing with them, create to themselves opponents, (which would happen whenever their superior zeal rebuked the indifference and neglect of others,) than the ten folio volumes of St. Augustine would be ransacked from beginning to end, and an elaborate pamphlet make its appearance with the title—*The Articles of the Church of England proved not to be Augustinian.*

A MEDITERRANEAN CURATE.

To the Editor of the Christian Observer.

As the avowed and obvious design of your valuable miscellany is to disseminate the knowledge and influence of genuine christianity; I feel no hesitation in suggesting to you that there appears to be one very important object, which has hitherto escaped the cognizance of the Christian Observer, namely, Juvenile Literature.

I am a plain, unlettered, man of business, who have but little leisure for reading: but feeling the importance of the charge Divine Providence has committed to me in a family of young children, I am anxious to find some safe directory to point out to me such books, as are best adapted to convey moral and religious instruction to the different stages of childhood and youth: and as there are, doubtless, many others of your readers in a similar predicament, I trust you will improve this hint to our advantage, and to the benefit of the rising generation, by occasionally dedicating a page or two of your valuable work to this very interesting department of literature: and thereby essentially contribute to the discharge of the most important duty of

A CHRISTIAN PARENT.

We trust that some one of our correspondents, who has had occasion to consider the subject of Juvenile Literature, will be induced by the above hint to draw up a paper or set of papers upon it, which may prove satisfactory and useful to every *Christian Parent.* We are happy to inform our readers, that a correspondent, fully qualified for the task, has undertaken to reply to the interesting inquiry of a country curate, inserted in our last number, respecting the best mode of conducting charity schools.

MISCELLANEOUS.

To the Editor of the Christian Observer.

In looking over the state trials lately, I met with an interesting account of the behaviour of a person executed for misprision of treason during the reign of James I., which I thought might be deemed worthy of a place in your useful miscellany. The circumstances that brought him to his end are as follows:

About nine years after the execution of the persons who were condemned to die for the Gowrie conspiracy, one *George Sprot*, a notary at Ayemouth, in Scotland, was seized, as being privy to that mysterious affair. He had whispered among several persons, as we are told by Dr. Robertson,* that he knew some secrets relating to the conspiracy. The privy council thought the matter worthy of their attention, and ordered Sprot to be apprehended. With great signs of penitence, he confessed all the circumstances of the affair that came within his own knowledge. According to his account, Logan, of Restalrig, a gentleman of fortune, but of dissolute life, was privy to all Gowrie's intentions, and an accomplice in his crimes. Mr. Ruthven, he said, had frequent interviews with Logan, in order to concert the plan of their operations; the Earl had corresponded with him to the same purpose; and one Bour, Logan's confident, was trusted with the secret, and carried letters between them. He affirmed, that he had read these letters. Some of them being in his possession, were produced at his examination. On the authentication of these papers, and his own confession, Sprot was condemned to be hanged at the Market Cross of Edinburgh, as guilty of misprision of treason; an expression which in *law language* denotes the crime of concealing a conspiracy.

We have no further information concerning this deluded man, but the account of his behaviour at the place of execution, which, indeed, was remarkably penitent. Yet, pleasing as it is to see an offender go out of the world in a spirit of humiliation, and the enjoyment of hope towards God, it is far more satisfactory to have such an account preceded by some well authenticated memorials of his conversion to God, before the solemnities of a dying hour have begun to operate on his mind. There is likewise less, in such a case, to foster the delusion of those who are apt to abuse the account of a late repentance, by encouraging the dangerous hope that such may be *their* end, though they still continue in a sinful course of life.

But though we have no account of Sprot's life, except what relates to the cause in which he suffered; it should be remembered, that even with respect to that affair, he does not seem to have acted in a single instance as an accomplice in the treason, though he was in the secret of the conspirators. It should be noticed likewise, that although he appears, in the report of his execution, to burst all at once upon us in the character of a humble and peaceful penitent; yet that some time for recollection intervened between his condemnation and his execution. In this interval he was attended by several ministers, who, from what is related of their behaviour to the prisoner, both at his examination and on the scaffold, appear to have been men who would not be wanting in that searching kind of treatment, necessary to the production of a deep and well ascertained repentance. We may hope, therefore, that what is now to be related of Sprot's last moments, is not to be ranked among those blazing accounts of the faith and hope of dying profligates, on which considerate minds have sometimes had a doubt, whether they should regard them as exhibitions of the force of enthusiasm, or as proofs of the power of divine grace. Unlike some of the accounts here referred to, the following details are not marked by any thing like exultation: their predominant character is a spirit of humiliation. The delinquent, though peaceful, does not triumph: appearing all through the record a contrite sinner, we hope there will be found in the great day reason to rejoice over him, as one instance among thousands and tens of thousands, of *the tender mercy of our God.*†

When he was brought to the place of execution, he repeated the depositions he had made before the privy council concerning the conspiracy, and declared, that he was "most sorry and grieved that he had offended God, and the king's majesty, in concealing such a vile, detestable, and unnatural treason; and that had he a thousand lives to render, and were able to suffer ten thousand deaths, he should not think

* History of Scotland, Vol. II. Book VIII.

† Luke i. 78.

them a sufficient satisfaction and recompense for his offence."

After this he made an acknowledgment which has been often heard from those who come to an untimely end. He attributed his ruin to his associating with wicked company. He acknowledged, that his "hunting with *Restalrig*, who was a man without religion and subject to many vices, as also his continually being in company with the Laird of *Bour*, who likewise was irreligious, and his being drawn by them into their matters, brought him from one sin to another, and consequently upon this grievous crime, for which most justly, worthily, and willingly, he was now to render his life."

Having earnestly exhorted the vast crowds that surrounded the scaffold to beware of evil company, and especially of those who were destitute of religion, he fell upon his knees, before them all, and prayed in these words:

"O Father, how shall I call Thee Father, that am so unworthy to be called thy son? I have wandered astray like a lost sheep, and thou of thy mercy hast brought me home unto thee, and hast preserved my life from many dangers until this day, that I might reveal these hidden and secret mysteries, to mine own shame and thy glory. Thou hast promised, that whensoever a sinner, from his heart, will repent and call to thee, thou wilt hear him, and grant him mercy."

In this strain he continued praying for a considerable time, to the great admiration of all who heard him. After which one of the ministers who attended on the occasion prayed, with whom Sprot joined, repeating his earnest cries, "that God would forgive his sins, and receive his soul to mercy." Then standing up, he made several requests; among which this particularly deserves to be noticed, as serving to shew how truly concerned he was that others should profit by his awful example. He desired all the ministers who were present, "that wherever they went, they would proclaim in the pulpit his confession of his crime, his sorrow for it, and his hope that God would pardon him." And so earnest was he that this might be done, that not satisfied with making the request, he obliged all the ministers who stood near him to bind themselves to the fulfilment of it, by solemnly giving him their hands on the agreement.

The executioner then came to him, and asked forgiveness of him. To whom he replied, "with all my heart. You do but your office, and it is the thing I desire; because suffering in my body, I shall in my soul be joined to my Saviour."

The whole of this scene must, without doubt, have been deeply impressive. But there remains a concluding circumstance to relate, that must have wrought up feeling to its highest pitch. Sprot ascended the ladder with the halter about his neck, and hands untied. When he had reached the upper part of it, he desired permission to sing the sixth psalm, and requested the people to join him. This being granted, he led off the psalm himself with a very loud and strong voice, though naturally "a weak spirited man, and of feeble voice and utterance." His own voice, however, was soon lost amidst the thousands who joined with him in singing those penitential words. The psalm being ended, he commended his soul to God, tied a cloth over his eyes, and was then cast over the the ladder: "so ending," says the account, "this mortal life."

Before he was turned off, he had promised to give the spectators some sign at the last gasp, in confirmation of the truth of what he had deposed. He was enabled to perform his promise. This extraordinary circumstance is thus related in the first volume of State Trials—"When he had hung a pretty space, he lift up his hands a good height, and clapped them together aloud three several times, to the great wonder and admiration of all the beholders."

VIATOR.

To the Editor of the Christian Observer.

I AM a young woman, and have several sisters; and my father and mother are both alive. My mother a few years ago grew very religious, or, as people

of the world would say, she turned Methodist. I mean, that she left off going to public places of amusement, changed all her gay for very grave acquaintance, began to read her Bible and other religious books, and made a point of sitting under gospel ministers. Of course we girls hardly ever got to the ball or the play, as we used continually to do before, and you will therefore easily believe, that at first we did not altogether like the new religion, as we deemed it. We were thoughtless enough even to join in the cry against it, though we were not so rude as to say much before my mother. And now, Sir, it has come to pass by degrees, that our dear old father is also turned Methodist. He grows rather infirm, and we were willing to persuade ourselves that it was his last fit of the gout which made him resolve to take his leave of public places. I had, however, one comfort in this change in my father's sentiments. There were now no more of those differences which we had been used to witness; for my father had been for our going out, and my mother for our staying at home, and I am sure I often should have been glad to do either the one thing or the other for the sake of peace.

And now, Sir, to come to the business of this letter. I myself have lately begun to think on these subjects. I have been considering whether it is necessary to be so exceedingly religious, and also whether the religion of our family deserves that name of Methodism which so many give to it: a name, let me tell you, which, however reproachful some may deem it, we are very far from being ashamed of in our circle. Pray, Sir, are you a Methodist? Some say that you are, and some declare that you are not. We have a phrase among us, when a person seems to have come but half over to us "that he is one of your *Christian Observer sort of people.*"

I have lately been watching my mama very closely. She certainly is grown better in some things, and yet I doubt whether she is in others. I assure you that, as to religion, all the family is now so strict, that one of our present week days would make a very good former Sunday: for we sometimes go to prayer meetings and chapels on common days, just as if they were the days appointed for public worship. We have also family prayers every morning and night, and my mother reads nothing but religious books, whereas before we used all to read newspapers on a Sunday. We also talk a great deal indeed about religion, and though we young ones were shy at first, when we did not understand the subject, I assure you that we are reckoned to be coming on; for we now can discuss a doctrine, or give an opinion about the soundness of a sermon, without fear of being thought to betray our ignorance. As to doctrines, I am now quite on my mother's side, which is also that of almost all our company. Indeed I love family peace as I before observed to you. On the whole, therefore, I stand very well at present both with my dear father and mother, either of whose gray hairs, I am sure, I should be much grieved to bring down with sorrow to the grave.

And yet, Sir, I must again observe to you, that I think I see some defects in my dear mother's religion, and also in that of some others of her party; though I know it is high treason in me to say so. To speak plainly, I have my fears that there are but few among us who lead quite so strict a life as we ought to do. We talk, as I said before, about religion. We are clear about the doctrines. We understand the gospel to the utmost nicety: but I suspect that there is more talking than doing among some of the party. Not that any of us is against good works: by no means: this is one of the slanders brought against us by those who know nothing of the gospel: on the contrary, I declare to you, that we often speak in favour of them in our most private circles, and that we, therefore, are not the Antinomians which many suppose us to be. The evil is, that we young women, at least, are not so occupied in *doing* good works as you might suppose.

I will give you a general idea of the manner in which we spend our time, I mean such of us as have finished our education and are quite out of the hands of our governess. We rise, I think, about eight, which is nearly the same hour at which we got up before we became so very religious. When prayers are over, we use a little exercise, if the weather favours; and then we go to breakfast. After this, we, perhaps, take up a book: it is almost always a religious one: a missionary magazine, for instance; or a new little tract about the comfort some one had upon a death-bed; or an account of some extraordinary conversion; or any thing else that promises to entertain us, by being a little wonderful: for we deal much in things that are rather marvellous. We then paint, perhaps, a few pictures for the screens, or we play an hour or two on the harpsichord. If the day is fine, we call on some religious friend, and talk about the health of this or that gospel minister; and ask where such a one preached on Sunday last, and where the other is to preach next Sunday. About four o'clock we go to dinner, which, as my father's health is moderate, I assure you is generally a very nice one; and I have been lately thinking that we all eat, perhaps, of rather too many dishes. The evening passes off much like the morning, except, as I said before, that we now and then attend some religious service. We grow a little dull towards night, and are glad to find that it is time to go to supper.

It is in some such manner as this that the day passes off. Now, though undoubtedly we are much better employed than the very wicked and dissipated, and though I cannot say that any of us are doing harm, yet I own that when I ask myself at night what *good* I have done, I am at some loss for an answer. To be sure we made, in the last month, two dozen caps for our charity children; and my mother, who has been very charitable in her judgment of us ever since we were so good natured as to agree to give up public places, was quite pleased to think that her daughters so much "adorned the gospel." My own conscience too felt a little eased by this employment. But judge, Mr. Editor, of my chagrin, when I found the other day that there is a family of ladies not far from us, who, though they know next to nothing of the gospel, had, in the very same space of time, made no less than five dozen. My apprehension, Sir, is this, that we who are so sound in faith, and so unlike the rest of the world in this respect, shall be expected to excel in works, to a degree of which my dear father and mother have no just conception. Let me entreat you, Sir, to set my mind a little at rest on this particular. Indeed, indeed, we do just nothing that is of use to any body. I do not mean that we are committing any sins which would be called very dreadful. No more are those other ladies, of whom I was speaking. We live, nevertheless, so much like other people (a few occasional things excepted,) that I own I am sometimes sadly frightened. Pray, Sir, could you not say something to such people as us, about the duty of husbanding time, and being more diligently employed in what is useful. I think that I could give, to some poor children of our parish, the religious part of their schooling, as well, at least, as their present mistress: but my father is afraid lest we should catch some disorder by going among them. And ought we not to educate some of our youngest sisters? For then we might give away the money which now goes to the governess: and the very business of distributing it with care and prudence, might relieve my mind of a part of its present burden, by furnishing me with some useful employment.

Shall I proceed to tell you another circumstance which is a great secret? Even the minister under whom we sit does not know it. Sir, we have a number of little private bickerings and differences among us. We all behave pretty well when he walks in, or when a large company is with us, and yet, I think, that the other day he must have seen somebody's colour rise, (I will not allude to the individual) when a certain sore place was touched: but,

to say the truth, he is not very quick at spying little things of this sort. Sir, when we are quite among ourselves, I have known the words to run very high indeed; and I suspect that there is more sin in this than some of us are apt to make of it. Why, the other day, I observed much bad humour to arise the very moment after prayers were ended. Indeed, indeed, Mr. Editor, I love peace for my part, as I have already observed to you; and it now and then occurs to me, that the religion of our family would have more effect in correcting our little heats and jealousies, if it were so *exactly* right as we all suppose it to be.

My dear mother little thinks that I am forming my private judgment of the family religion by such marks as these, and wonders why I do not come quite so forward as my sisters. Now the truth is, that I do not like some few things which I see among us. We are better certainly than our very irreligious neighbours, but then there is not all that difference which there ought to be. We have a saying among us, that the gospel implies a change of heart; but it seems to be not equally believed, that it implies a change of temper. Now, Sir, what is the meaning of this expression, change of heart, if it does not include a change of temper? I am a little puzzled on this subject. A very good old gentleman said the other day, when I ventured to intimate that I knew somebody who shewed a very bad temper, though reckoned remarkably religious—"Oh, madam, said he, you know (as a good old divine used to observe) that grace is grace, even though it is grafted on a crabstick."—"True," thought I, "but then the grace, if it is really grafted, should take away the sourness of the crabstick: whereas here the same taste of the crab remains, even after the tree is grafted."

I suspect, Mr. Editor, that although our religion on the whole may be very good, nay, possibly better than any other which is equally common and fashionable, yet there is some little kind of error in it: and I now will come to my chief reason for thinking so. I have lately been looking very carefully into the Bible for myself; and you cannot think how many passages I have already found, which, if I do not strangely misunderstand them, are very much in favour of that very temper of gentleness, and forbearance, and peace, and love, which we seem to want among us.

It has been quite a comfort to me to find that the Bible is so much on my side in this particular. Why, Sir, I found a verse the other day, in which it is said, that "unbelieving husbands might be won without the word by the good conversation of their wives." Only think, "Won without the word." Now, it is certain that we have not been apt to run much on this species of conversion. For example, when a cousin of mine lately came from Scotland to spend a month with us, what a long argument did we maintain with her about the gospel; and then we dragged her, quite against the grain, to hear first one minister and then another; and then we gave her a little tract about the sudden and miraculous change wrought in a Miss ———; and then a second tract about a conversion that was still more wonderful: but I am sure we never seemed to think of converting her by our example. We were, indeed, for a time a little guarded before her; but I know that towards the end of the second week she must have seen many a bad humour break out among us. On one Sunday morning, in particular, we had a most violent altercation, as we walked to hear a charity sermon; for one of the party was sure that we should be too late; and then another, who was conscious that she had detained us, turned as red as fire, and insisted that we were much too soon. Then there was a long debate whether this or that watch was right; and till we arrived at church, which was a mile and a half from home, there was no chance of ending it. And then again after church we had the whole dispute over again; for each party began to say that they had been in the right; whereas, in fact, both had been in the wrong. We had arrived in decent time, though a little

too late to obtain quite so creditable and comfortable a seat as we all had wished for.

But I am afraid there will be no end to my letter. Excuse, Mr. Editor, the freedom of these remarks, since they come from one, who, though she may not be so well entitled as yourself to the name of *christian*, must, nevertheless, be allowed, at least, to be as unquestionably something of

AN OBSERVER.

To the Editor of the Christian Observer.

Omne tulit punctum.—Hor.

MR. EDITOR,

I am of opinion, that belief is so far dependent upon the will, that were the science of mathematics in any way connected with the interest or passions of men, it would become equally a subject of scepticism with other matters of doubtful disputation. And I have frequently amused (I may say instructed) myself with the plausibility of the arguments by which it might be assailed.

To begin with the *theory*. At the head of every elementary book on the subject of mathematics, stands the definition of a *point*; which is, that it has neither length, breadth, nor thickness. I beg to know what idea this definition presents to the mind but that of pure nihility? And what certainty, or even probability, can that science, as it is called, promise, which commences so unfortunately? But let us proceed. A *line* next urges its claim to a definition; and that definition is only one remove from the former in absurdity: it gives us (or pretends to give us) something that has length, but neither breadth nor thickness: while, more liberal, as it proceeds, it denies nothing to a *superficies* but thickness. Yet even this, its last effort, affords us no object that is either visible or tangible: we are still in the region of imagination, or, more properly speaking, in the dark.

If the principles, the pillars which support this pretended science, are not only devoid of that evidence which should justify the assent of reasonable persons, but directly contradict the most common notices of reason in the mind, to what credit can the pretended science itself be entitled? A specious answer may, indeed, be given to the objections above stated: but their futility will be obvious to any attentive inquirer.

But from theory, let us proceed to something more satisfactory—to *fact*. And what does this determine respecting the subject? I will be bold to affirm, that a perfect mathematical figure was never seen, and was never known to exist, in the world. And this I will engage to demonstrate by the very axioms which the mathematics themselves supply. Let the most perfect figure that can be formed be produced; a cube, a sphere, an ellipse, or any other. Let a magnifier of strong powers be applied, and there can be little doubt but that some irrugularity, some deviation from the figure intended to be formed, will be discovered. Should the deviation be undiscoverable by this mean, let the magnifying power be increased,or be supposed to be increased, and the defect will at last be ascertained. Magnitudes are relative; it matters not, therefore, for the matter in debate, whether the deviation be great or small. It is a deviation. The very instruments which are used in forming works of art (and it is art alone, not nature, which supplies any thing like an approach to perfect figures,)may convince any reflecting person, that minute irregularities are not to be avoided.

It deserves here to be remarked, that the mathematics originated from the contemplation of material substances. No man ever conceived the abstract idea of a square or a circle, before he had seen some approach to those figures in the material world. If then no such figures (figures perfectly mathematical) exist in the material world, and the science, as by courtesy we will consent to call it, of mathematics is solely derived from those figures, how can the copy be more perfect than the original? how can the type be more perfect than the prototype? how can it be perfect at all?

The edifice, therefore, is sound, neither in the foundation, nor in the superstructure; and it is by some ad-

ventitious props alone, such as, the prejudices of education, general interest, &c. &c. that it is preserved from falling.

But I have not yet done. This science, which affects to deal in demonstration alone, with an ill-omened inconsistency, inculcates *mysteries*. There is scarcely any subject with which it is more conversant than infinity. And, indeed, infinity is the source of all its mysteries. A substance, infinitely magnified, or infinitely diminished, how can we conceive of it? When were such substances ever subjected to the examination of the mathematician, that he should decide so peremptorily concerning them? Now nothing is supposed to be more clearly demonstrable than the infinite divisibility of matter. We are also told, that two lines may be continually approximating *ad infinitum*, and yet never meet; so likewise, that a spiral line will never touch its centre. The doctrine of incommensurables is of the same class. And may I not add to these mysteries, the equally demonstrable proposition, that all substances are of the same magnitude? The proof is this. Every substance is divisible and multipliable *ad infinitum*. Therefore, every substance is of equal magnitude; unless infinites are of different extent: *quod absurdum est*.

I beg of you, Mr. Editor, or of any of your intelligent correspondents, to inform me, whether the objections which are urged, or can be urged, against christianity, are a whit more valid, than those which have here been urged against the science of mathematics.

ISOSCELES.

To the Editor of the Christian Observer.

Lord Bacon has long since proved the mythology of the ancients to be a vehicle for the grandest maxims of morality. Now, without any disparagement to Lord Bacon, whom I readily allow to be the *second* man by whom society has been ornamented, I must propose my claims to such approbation as could not, without prodigality, have been bestowed upon him. Did he lift the veil from before their fables? I can unfold the mysteries of their temples. Did he discover them to be moralists? I can prove them to be *prophets*. Did he shew them to have laid *former* ages under contribution for the instruction of their own times? I will display them anticipating, mocking, and chastising the follies of times that were *to come*. Are my assertions doubted? You, Sir, have heard of the *Saturnalia*; of those feasts solemnized in honour of Saturn, in which every slave for a time became the master of him whom he had served. With common observers you have, probably, imagined these feasts to have been chiefly memorable for their influence in forming the domestic character of the master. What shall you say, if I prove them to have more remote views; that they looked to the days in which we live, and were typical of modern manners? Let me entreat you to look around, and see whether in this age there are not slaves who should be masters, and (vice versa) masters who should be slaves.

I will select a trifling instance. You will admit that it is vicious to destroy an instinct which, for the wisest purposes, the hand of heaven has implanted; that to perform its functions by *proxy* is impossible; that if there be found *two animals*, one who preserves this instinct entire, and another who sacrifices it for the most insignificant pleasures, or the most worthless occupations, the former can only be subjected to the latter on the principle of the *Saturnalia*. What think you then of the modern *domestic fowl* who never leaves her offspring, and of the modern *fashionable mother* who never sees hers?

But to be more serious: I suppose it cannot be doubted, that if there are found a set of men who, though uninstructed in christianity, perform (imperfectly it is true) many of the duties which christianity precribes; who, though rudely torn from their country, and placed under the most bloody tyranny, commonly maintain submission; whose affection the smallest kindness will warm, and whose fidelity the least encouragement preserve: if, again, there is found another class of men

who, professing a benevolent religion, are yet implacable; who, born in a christian country, contrive to unbaptize themselves in crossing the ocean; who, being members of a great community, and living in times when the interests of nations are thoroughly understood, sacrifice this community and these principles to their views of private advantage: who, if they use the Bible, employ it to establish maxims which the Bible detests: if, Sir, there are found two such classes, and the former be enslaved to the latter, I think we cannot but recognise, in such an institution, the features of the Saturnalia. Yet such is the basis of that *African Trade* which has sometimes found a majority to defend it in our Houses of Parliament.

But I have still more flagrant proofs of my assertion to produce.—There is a certain female, capricious, careless, and extravagant. Like the Lama she never dies; but unlike the Lama she is not two days the same. She was once religious; but since the days of Cromwell she has either deemed religion a bubble, or shunned it as a pest. France was for ages her great instructress, till the revolution interrupted the lesson: for our heroine is too foolish to be ferocious. She is the prolific parent of absurdity. To destroy the maxims of common sense is the purpose for which she lives. Is it January? She clothes you in muslin. Is it June? She imprisons you in brick walls. Is it day? She lays you asleep. Is it night? She drives you from your couch. There is another being in the creation who is naturally reasonable, but she forbids him to reason: religious, but she will not allow him to worship: domestic, but she hurries him into dissipation. She depends upon him for existence, but, (like the pelican its parent) makes him miserable. Nature formed her his subject; he has chosen to become her slave. Is all this possible? Yes—*for man is the slave of fashion.* "Great father of heathenism, than in these our days were the votaries of thy *Saturnalia* ever more abundant?"

Once more, there is another female half sister to the last. She is bolder in the conception of her plots, and more adroit in their execution. Fashion, indeed, plays but an inferior part in the great drama of which she is the heroine. Fashion in one of those vicegerents by whom her despotism is sustained. Fashion makes fools; she make criminals. So absolute is her tyranny, that she bids her followers *knowingly* work out their own ruin. She presents them with the cup of intoxication, and shews them the poison amidst the dregs. She leads them to the bowers of pleasure, and points to the snake which lurks among its leaves. She paints the harlot, and tells them her paths lead down to death. They see the punishment, but choose the guilt. Is there a tyranny such as this; which promises nothing, and yet subdues all things; which affords no protection, and yet subjects all to its penalties? There is, and *man* is its willing victim. When did *man* resist where *vice* commanded? This then is the Saturnalian festival, which, to the honour of heathenism, or at least to the disgrace of christianity, G. Britain commemorates.

And now, Sir, our argument being finished, suffer me to make an additional observation or two. The Saturnalia, it is to be remembered, wrested the sceptre from the hands of the monarch, and placed it in the hands of the subject. Those only, therefore, became slaves who before were rulers. In the genuine spirit of the Saturnalia, therefore, before we think of submitting ourselves to the dominion of *fashion*, or that of *vice*, it becomes us to examine whether they were ever submitted to our dominion. Let us at *least* not be slaves to them, till they have been slaves to us. If, on the contrary, we have never ruled them and they have always governed us, the lex Saturnalis requires that the chains be now shifted from ourselves upon them. It is for us who have groaned under the worst of despots henceforward to wear the purple. For my own part, Sir, I congratulate you upon these approaching times when, in consequence of this letter, *fashion* being fettered, men shall cease to be fools, and *vice* being subdued they shall begin to be christians. I will finish with one remark. The festival we are about to celebrate is a heathen festival. Let it then be conducted after the manner of heathens. As the mild temper of

christianity has never more scope for its exercise, than when we are called to chastise the vices of our neighbours; so the *vindictive* spirit of *heathenism* is never more tolerable, than when we are extirpating our own. CHRONIDES.

FRAGMENTS.

WEST INDIAN HUMANITY.

AMONG the papers presented to the House of Commons in the last sessions, on the subject of the slave trade, is the following extract of a letter from Lord Seaforth, the governor of Barbadoes, to Lord Hobart, dated Barbadoes, 18 March, 1802. "Your lordship will observe in the last day's proceedings of the assembly, that the majority of the house had taken considerable offence at a message of mine, recommending an act to be passed to make the murder of a slave felony. At present the fine for the crime is only £.15. currency, or £.11. 4s. sterling." A committee of the whole house, it seems, was appointed to prepare an answer to the governor's message, which should be "moderate and respectful, but calculated to repel insult, and evince, that the house understands its interests and asserts its rights." And this, because the governor recommended that murder, instead of being compensated by £.11. 4s. should be made felony!

ANECDOTE OF LORD CHESTERFIELD.

Lord Chesterfield being at supper with Voltaire and Madame C——, the conversation turned on the affairs of England. "I think, my Lord," said the lady, "that the parliament of England consists of five or six hundred of the best informed and most sensible men in the kingdom?"—"True, Madam, they are generally supposed so to be."—"What then can be the reason they should tolerate so great an absurdity as the *christian* religion?"—"I suppose, Madam, it is because they have not been able to substitute any thing better in its stead: when they can, I don't doubt, but in their wisdom, they will readily accept it."

ANECDOTE OF LORD PETERBOROUGH.

This nobleman, like the one last mentioned, was more distinguished by his wit than his religion. Passing some days with the amiable Fenelon, he was so delighted with the conversation and deportment of the archbishop, that he observed at parting, "If I stay here any longer, I shall become a christian in spite of myself."

RULES LAID DOWN BY ST. AUGUSTINE FOR THE CONDUCT OF CONTROVERSY.

"If in the heat of the dispute an injurious word may have escaped my opponent, I am willing to think it arose from the necessity of supporting his opinions, rather than from the design of offending me. Perhaps he had a kind intention, designing to undeceive me. In that case I am obliged to him for his good will, though I am under a necessity of disapproving his sentiments."—"When I answer any person in speaking or writing, though provoked by contumelious language, so far as the Lord enables me, I bridle myself, and restrain the spurs of vain indignation. I consult for the hearer or reader, and thus endeavour not to be superior to another in railing, but to be more salutary by convincing him of his error."

REVIEW OF NEW PUBLICATIONS.

CLXIX. DAUBENY'S *Ecclesiæ Vindiciæ Anglicanæ.*

(Continued from p. 439.)

MUCH as we admire the maxims occasionally laid down by Mr. Daubeny for the conduct of controversy, yet the volume before us is, in our opinion, far from being calculated to soften the rigours of religious dissension. There is less difficulty in *proposing* rules for candid controversy and *observing* them in the letter, than in complying with their *spirit*. The real lover of peace and concord, whatever may be his sentiments on the metaphysical points of this contest, will continually feel his mind pained by the severity of Mr. Daubeny's animadversions. The pointed harshness with which he invariably treats the Calvinistic system, even under its most moderated form, gives a complexion to his work which is ill adapted to restore unanimity to the discordant sons of the establishment. Mr. Daubeny, as we before observed, has succeeded in shewing that on some occa-

sions Mr. Overton had too hastily confounded him with authors of a very different class. In the management, however, of his own cause, he has held up a shield of *common*, as well as *personal*, defence, behind which many will take shelter of whose known principles and published assertions he cannot, in *consistency* with his own writings, wish to be considered as the champion.

In the third chapter Mr. Daubeny excepts against the mention of his name along with those who object to the important distinction, between *real* and *nominal* christians, among the members of the visible church. Mr. Overton has clearly shewn that such a distinction is maintained by our church, and was frequently insisted upon by the reformers. He has, with equal satisfaction, proved that this very assertion is avowedly obnoxious to a number of modern divines, who, with their followers, it is to be feared, form a large portion of the community. But Mr. Overton has certainly erred in classing Mr. Daubeny with them; for although Mr. Daubeny in his controversial writings has made use of some strong, and, as we think, incorrect and inconsistent, expressions upon the subject of church membership; yet, in his practical works, we gladly bear testimony to the pleasure we ourselves have received from observing the stress which he has laid upon the very distinction in question. Whether it would be easy to reconcile all Mr. Daubeny's expressions on this subject, in different parts of his writings, with each other, we shall not now examine; but we are clear that in some of his works he is very decisive respecting it. In his Lectures on the Catechism, for example, he expressly maintains that "there are many *nominal* members, and, comparatively speaking, but few *true* members of the church." (p. 99.) That "to be *members* of Christ we must not only be admitted into his church by baptism, but must *also* put on Christ, *i. e.* must become like unto Christ, by having the same spirit in us that Christ had." (p. 40.)

Mr. Daubeny, in the same work, addresses his parishioners as a congregation consisting both of regenerate and unregenerate persons; and places the condition of the *unregenerate* in an alarming point of view, as one in which he thinks many of his hearers may stand. (p. 58.) He observes, that "to talk to the generality of christian professors about religion, is to discourse to the deaf and blind upon music and painting," and that "spiritual things, to be understood, must be spiritually discerned. The want of this faculty of spiritual discernment, constitutes the great difference between the natural man and the christian; by which they become as *distinct* creatures, as if they did not belong to the same class of beings." (p. 189.) He points out to his hearers "the difference between real and nominal christianity;"—"the shadow and the substance of religion;" between "the many that are called and the few that will be chosen;" between him that is a christian outwardly and him who is one inwardly." (p. 195. 197. 160.)

Mr. Daubeny, therefore, in direct opposition to several, whose general cause he nevertheless espouses, does hold and teach the doctrine of regeneration, and of the new creature in Christ Jesus, in the same terms, and with the same emphasis, which are so unjustifiably condemned by many, in the case of those to whom the obnoxious name of "Evangelical Ministers" has been affixed.

Our time will not admit of our entering on the verbal discussions to which Mr. Daubeny's defence of the Anti-jacobin Reviewers leads. Suffice it to say on this subject, that, in our opinion, Mr. Overton somewhat misconceived the meaning of these gentlemen, when he represented them as considering all who are baptized to be in such a sense in a state of salvation, as that they will escape future punishment and obtain everlasting happiness, whatever be their character; and that, on the other hand, Mr. Daubeny's interpretation of Mr. Overton's language is not always correct. To bring this particular point of misunderstanding to an amicable conclusion, each party ought to make some concessions.*

* We are glad to observe (p. 186) that Mr. Daubeny appears to encourage the idea of our church, only presuming, not affirming, that

Mr. Daubeny (p. 178) considers Mr. Overton as having given a highly exceptionable definition of baptism. Mr. Overton says, that "the initiatory rite of baptism" (alluding to the form of administration in our liturgy) "*inculcates the necessity* of an inward and spiritual grace, of a death unto sin and a new birth unto righteousness." But these words are clearly not a *definition* of that sacrament, but merely an affirmation respecting it; just as Mr. Daubeny himself states in the language of the church at p. 180, that baptism represents unto us our profession, which is to follow Christ and to be made like unto him. We do not see upon what grounds Mr. Daubeny should represent an explanatory observation, fairly drawn from the terms of our baptismal service, as a formal and full definition of that sacrament. Prejudice seems here to have prevented him from doing that justice to Mr. Overton of which the case clearly admits; and to have led him rather hastily into a needless degree of severity.

In the theory of baptism, which Mr. Daubeny then proceeds to lay down, we are sorry to observe some expressions tending to confound baptismal with spiritual regeneration;—that sacramental vocation by which all are equally entitled to the outward benefits of the covenant, with that renovating change of the dispositions of the soul which the holy spirit works in those only, who either die in infancy, or who, in after life, are obedient to the gospel; or, as Bishop Pearson expresses it, *efficaciously* called, justified, sanctified. (Pearson on Creed,) Ed. V. p. 345.

Mr. Daubeny's language will, we think, by many of his readers, be considered as expressive of an opinion that the blessing of spiritual regeneration in its highest and most appropriate sense, is conveyed in all cases to the party baptized. "The sacrament of baptism," he observes, "is that mysterious rite which conveys an immediate spiritual benefit to the party concerned; that benefit of *regeneration* by which the baptized person is translated by the holy spirit from the state of nature," &c. (p. 179); and again, "as it is God that regenerates, the *form* appointed by him for that purpose must be productive of its intended effect." (p. 181.) Although we by no means wish to represent Mr. Daubeny's opinion of the nature of baptism to be different from that which we believe to be the true one, farther than his expressions will warrant; yet we think him, in this chapter, much more liable to misinterpretation than when, in another work, he says, "These are the immediate effects which this sacrament was *intended* to produce, even a cleansing from the guilt of sin, and a restoration to the lost favour of God: *where* these effects are accompanied with a death unto sin, and a new life unto righteousness, *then* and *then* only hath this sacrament attained the end for which it was instituted."—"This new and spiritual life is *supposed* to be entered upon at baptism." "Without baptism you are not to expect spiritual regeneration; *but if spiritual regeneration does not follow baptism*, you are in the same condition with the Jews in their most corrupt state, when circumcision went no farther with them than to the mere manual operation on the flesh." (Daub. on Catechism, p. 156. 158. 196.)

At p. 182, Mr. Daubeny earnestly recommends to Mr. Overton the perusal of the writings of Bishop Hall. The ground on which he does so is a very proper one; but we cannot help remarking, and it is a remark which reflects considerable light on the general tenor of the whole of this volume, that the high regard and veneration with which Mr. Daubeny always mentions that inestimable author, is not easily to be reconciled with his strong and unqualified reprobation of that very system, when professed by modern clergymen, which Bishop Hall, as well in his public capacity at Dort, as in his private writings, steadily and consistently maintained. This is a proof that the Calvinistic system may assume a form acceptable even to those who think themselves its warmest adversaries; and we take this occasion of stat-

all baptized persons are truly, that is, spiritually regenerate. We are, nevertheless, unable to reconcile all that he says upon this subject with his assertions in other places.

ing our own wish to have it unequivocally understood, that when the Christian Observer expresses its opinion, that the Calvinistic system is consistent with the articles and other public standards of the Church of England, and by no means liable to those heavy charges of heterodoxy and immorality which some of our contemporaries prefer against it, we mean to speak of that system of doctrine which pervades and animates the writings of Bishop Hall. Were the writings of such authors as Jewell, Hooker, and Hall to be faithfully and impartially examined with the express view of ascertaining what were their opinions on these controverted subjects, we are persuaded that a different sentiment would prevail amongst many divines of high name, both respecting the real nature of Calvinism, and the designed exclusion of Calvinists from the Church of England. They would also find that the opinions of these eminent men are precisely those of at least many who are called Calvinists in the present day; and that, whether in themselves true or false, they are not liable to those severe censures which have been so liberally bestowed upon them. These fathers of our church may, doubtless, have been mistaken in their views of scriptural truth. They were not infallible. But yet it is not, to say the least, very decorous to brand opinions which they held and avowed, as "a system of nonsense," and "an artifice of the devil, &c." Certainly there are many who have ventured to write upon this subject, who know neither what they say nor whereof they affirm. And to us it appears, that even Mr. Daubeny falls into several errors from the want of a deeper acquaintance with the doctrinal system of our oldest divines. The present volume affords several instances of his being sometimes a hasty peruser in doctrinal, as well as in historical, subjects.—Even on that point, which he has made so particular an object of his attention, and on which he has, in his writings, said much that is important, he has omitted at least one essential point of view in which those venerable guides, to whom we have alluded, contemplated the subject; and by that omission has led himself and others into error. We allude to the nature and constitution of the christian church.

Whoever reads the works of Cranmer, Hooker, Jewell, Whitgift, Jackson, Hall, Pearson, and Bacon, on the nature of the church, will find that they expound the article of the holy catholic church as in its primary and highest acceptation, applicable only to "that congregation of faithful and holy men who shall be saved:" and that the visible church is constituted for the express purpose of training and building up that spiritual household, which is called in an emphatical sense the true church. This church is not called invisible, because the persons who compose it are not distinguishable from the rest of the world; for with a very few exceptions (exclusive of infants dying before baptism,) they are all visible members of some visible church; but because their real title to spiritual churchmanship is only discernible to him who alone "knoweth who are his." To the want of this orthodox distinction between the visible and invisible church, is to be ascribed much of that erroneousness of conception which occasionally clouds the truth and correctness of Mr. Daubeny's conclusions. The old writers,*

* Archbishop Cranmer states, that amidst all the corruptions and errors of the visible church, there always was a true and "holy church so unknown to the world, that no man can discern it but God alone, who only searcheth the hearts of all men, and knoweth his true children from other that be but bastards." "Christ is present with his holy church (which is his holy elected people,) and shall be with them to the world's end, leading and governing them with his holy spirit, and teaching them all truth necessary for their salvation: and whensoever any such be gathered together in his name, there is he among them; and he shall not suffer the gates of hell to prevail against them. For although he may suffer them by their own frailness for a time to err, fall, and to die, yet, finally, neither Satan, hell, sin, nor eternal death shall prevail against them. But it is not so of the church and see of Rome, which accounteth itself to be the Holy Catholic Church."—"The church doth never wholly err; for even in most darkness God shineth unto his elect."—"This church is the pillar of truth, because it resteth upon God's word, which is the true and sure foundation, and will not suffer it to err and fall;

even when most warmly contending for the rights and visible constitution of the church, never lose sight of its spiritual nature as it is holy, mystical, and invisible. Mr. Daubeny has, with great propriety, endeavoured to guard his readers against the schismatical abuses of this doctrine. But having done this he goes farther: he avows a prejudice against the doctrine itself; and by confining his description of church privileges to the visible constitution of the church he overstrains the argument, and, as we conceive, materially injures the cause which it was his intention to promote. He has thus been led already into many disputes, and we fear may, probably, into many more.

Mr. Daubeny, when distinguishing between a true visible church and the true members of it, introduces several very sensible and appropriate remarks; but still he makes imperfect and partial representations where the ancient authors are full and satisfactory. Now the view we have taken of the subject is so far from being inconsistent with a due attention to the visible constitution of the church, that it places it on the firmest basis; as is evident from the writings of those learned and pious supporters of the Church of England, whom we have quoted in our margin, as well as of many of their contemporaries. This view of the church has the farther advantage of guarding the

but as for the open known church and the outward face thereof, it is not the pillar of truth otherwise than that it is (as it were) a register and treasury to keep the books of God's holy will and testament, and to rest only thereupon"—"If the church proceeds further to make any new articles of the faith besides the scripture, or contrary to the scriptures; or direct not the form of life according to the same; then it is not the pillar of truth, nor the church of Christ, but the synagogue of Satan and the temple of Anti-christ, which both erreth itself and bringeth into error as many as do follow it: and the holy church of Christ is but a small herd or flock in comparison to the great multitude of them that follow Satan and Anti-christ, as Christ himself saith, and as the word of God, and the course of the world from the beginning until this day, hath declared." (See Cranmer against Gardiner and Smith. edit. 1580. p. 405, 406.)

Bishop Jewell maintains "that God hath always a church invisible, and a number of elect; neither is this our only saying, St. Paul also saith the same. 2 Tim. ii. 19."—"The general or outward church of God is visible and may be seen, but the very true church of God's elect is invisible, and cannot be seen or discerned by man." (See the whole passage in the Defence of the Apology of the C. of E. edit. 1611. p. 361.)

Hooker is particularly express in his third book of E. P. in distinguishing the invisible and mystical church from the visible. "That church of Christ which we properly term his body mystical can be but one; neither can that one be sen[illegible]y discerned by any man; inasmuch as t[illegible]ts thereof are some in heaven already with Christ, and the rest that are on earth (all-be-it their natural persons be visible) we do not discern under this property whereby they are truly and infallibly of that body," &c. (See the whole of the third book.)

Archbishop Whitgift, in his Defence of the Church of England against Cartwright, observes, that "there are two kinds of government in the church, the one invisible, the other visible: the one spiritual, the other external. The invisible and spiritual government of the church is when God, by his spirit, gifts, and ministry of his word, doth govern it by ruling in the hearts and consciences of men, and directing them in all things necessary to everlasting life. This kind of government, indeed, is necessary to salvation, and it is in the church of the elect only. The visible and external government is that which is executed by man, and consisteth of external discipline, and visible ceremonies, practised in that church, and over *that church*, that containeth in it both good and evil, which is usually called the visible church of Christ." (Edit. 1574. p. 80.)

Bishop Pearson commenting on Ephes. v. 25, 26, 27, directs us how "within the great complex body of the universal church, to find that church to which absolute holiness doth belong." (Exposition of the Creed, edit. 1683, p. 344.)

This distinction is, with peculiar clearness and precision, expressed by Lord Bacon in his well known confession of faith. The same two-fold character of the church is to be found in the confession of Augsburg, in the writings of Melancthon, and in nearly all the public and private writings of that period.

We have inserted these quotations with the view of inviting our readers to the diligent examination of the originals, for we are convinced that the simple and scriptural manner in which those reverend fathers treated the subject of the church, is much less liable to misconstruction and error than that which so many now adopt. It is the only one which connects the genuine nature of ecclesiastical polity with the spiritual character of the true church of Christ, and is the best calculated to preserve a just medium between the unauthorized latitudinarianism of one party, and the unbending rigidity of the other.

representations of its real nature, against those untenable conclusions into which some modern writers fall, from their exclusively ascribing to its external constitution those characteristic privileges which are inseparable, indeed, from the true spiritual church; but which only appertain to the visible church, so far as it contains the true and invisible church. The visible church is a community of men, making an outward profession of the truth. The invisible church is that portion of the visible which is sanctified by the inward possession of the truth. The former derives its value from its containing the latter: and in proportion as it may be deemed, on scriptural ground, so to do, it has or has not a just claim to the appellation of true, holy, and catholic. Those primitive writers of our own church, whose opinions on this point are most esteemed, did not, with Mr. Daubeny, suppose that episcopacy, however ancient, venerable, and apostolical in its origin, was *so exclusively* connected with God's covenanted plan of salvation, as that the ministry and ordinances of any ecclesiastical society, not founded on the episcopal system, must be vain and inefficacious There is no fact more easy to be deduced from their writings than that while they held, in consonance with the voice of antiquity, the superior claim and even divine authority of episcopacy; and while they firmly opposed the unreasonable pretensions of schismatics, they acknowledged the sister protestant churches, formed on the Presbyterian plan, to be sound members of the universal church, and maintained communication with them as such.* It is true they considered them as mutilated in *circumstantials*, but not deficient in *essence*.† Mr. Daubeny when speaking of the characteristic marks of the visible church, frequently places one of those marks in so exclusively prominent a light as to convey to his readers an erroneous and confused representation of the subject.

The Church of England, when distinguishing the true church from the church of Rome, thus defines it:—"The true church is an universal congregation or fellowship of God's faithful and elect people, built upon the foundation of the apostles and prophets, Jesus Christ himself being a head corner-stone. And it hath always three notes or marks whereby it is known; pure and sound doctrine, the sacraments ministered according to Christ's holy institution, and the right use of ecclesiastical discipline." (Second part of the homily for Whitsunday.) This is a description of the church which we are fully persuaded "is agreeable both to the scriptures of God, and also to the doctrine of the ancient fathers." We cannot, therefore, help feeling some surprise that Mr. Daubeny should express himself on this head in such terms as the following, (p. 197.) "The characteristic mark, which distinguishes any society, is its *appropriate government*. The appropriate government of the visible church is that episcopal form, which was originally established by the apostles. Where that form of government is to be found, there the church of Christ, as a *visible society*, exists. From whence it follows, that every christian must know, if he will but consider, whether he is living in a state of communion with the

* In delivering this statement, we are very far, indeed, from intending to derogate from the honour and importance of episcopacy. Our pages have ever been devoted to its defence, and, we trust, on such grounds as will justly secure us from the imputation either of ecclesiastical bigotry or sectarian laxity of sentiment.

† Bishop Hall, though a well known defender of episcopacy on the ground of its divine authority, says, "Blessed be God, there is no difference in any *essential* matter betwixt the Church of England, and her sisters of the reformation. We accord in *every* point of christian doctrine without the *least* variation. Their public confessions and ours are sufficient convictions to the world of our full and absolute agreement. The *only difference* is in the form of outward administration; wherein also we are so far agreed, as that *we all profess this form not to be essential to the being of a church* (though much importing the well or better being of it, according to our several apprehensions thereof,) and that we do all retain a reverent and loving opinion of each other, in our own several ways, not seeing any reason why so poor a diversity should work any alienation of affection in us, one towards another. (Peacemaker, edit. 1645, p. 47.)

church, or in a state of separation from it." Mr. Daubeny also concludes, if we understand him aright, and we repel, with sincerity, the charge of *wilfully* misrepresenting him; that if the episcopal government be but preserved, the absence of the pure word preached, and of the spirituality of divine worship, does not destroy the actual existence of the church. Now, however Mr. Daubeny may justly disclaim any intention of establishing some of the inferences to which, nevertheless, the above positions lead, and which Mr. Overton certainly appears to us to have pushed to an undue length, yet we must observe that we do not think either of these opinions to be tenable in those unqualified terms in which they here appear; nor do we see any reason, in consequence of the explanation given by Mr. Daubeny, to alter our former views of the subject (Christ. Observ. for 1802, p. 623.)* We still conceive that any branch of the visible church would cease to belong to the church of Christ, whenever the purity of the word, and the doctrine of the sacraments, became thoroughly corrupted; even though the episcopalian form of government should remain. No candid and impartial reader of the Christian Observer can entertain a doubt of our attachment to episcopacy; yet when we see it affirmed, by writers of the modern school, to be so exclusively and essentially necessary as that where episcopacy exists, there the christian church also exists; and where it exists not, the church of Christ does not, in any legitimate sense, exist; we feel ourselves constrained to say with Bishop Andrews—"That though episcopal government be of divine institution, yet it is not so absolutely necessary as that there can be no church, nor sacraments, nor salvation without it. He is blind that sees not many churches flourishing without it; and he must have an heart as hard as iron that will deny them salvation. Something may be wanting that is of divine right in the exterior regimen of the church; and yet salvation be obtained therein." (See Bingham's French Church's Apology, p. 45.) We have thought it the more necessary to be particular in these remarks, because we have had frequent occasion to observe the very objectionable conclusions which several of Mr. D.'s readers have been led to form, from expressions which evidently betray a partial imperfection at least in his system. Indeed the bias of systematism seems to us occasionally to have led him into assertions which, for the interest of truth and harmony, had much better not have seen the light.

At p. 199, Mr. Daubeny says "the assurance of salvation certainly has a place among the doctrines of J. Calvin, but it as certainly is not to be found among the doctrines of the Church of England," which "professedly disavows" it. We do not mean to enter into this question ourselves, but cannot help remarking how very different the opinion of Mr. Daubeny is from that of Bishops Jewell and Hall, who are both strenuous advocates for the doctrine, not only as their own, but as being that of the Church of England. The former says in his Defence of the Apology of the Church of England, "Now concerning the assurance or certainty of salvation, the scriptures are full:" and having quoted a number of the fathers in defence of the same tenet, adds, "This is no presumption, but a patient, and an humble, waiting for the redemption of the children of God:" and he concludes by saying, "To be assured of our salvation it is no arrogant stoutness; it is our faith. It is no pride; it is devotion. It is no presumption; it is God's promise." (p. 67, 68. edit. 1611.) And Bishop Hall, in a sermon upon "the Christian's Assurance of Heaven," says, that "The Romish doctors have been of late times very busy to cry down the possibility of this certainty, they and none but they; for all Protestants of what profession soever, disclaim their doctrine; even those our brethren, that follow the school of Arminius,* are

* In the passage here referred to, Mr. Daubeny's charge against us received a full, and we will venture to add, unanswerable refutation; yet he repeats his charge, without once noticing our reply. Was this quite fair?

* This expression evidently shews, that Bishop Hall did not consider himself as an *Arminian*; and, consequently, he did not consider the doctrines of the Church of England

herein (for the possibility of our present certainty) with and for us:" and in another place he censures popery as "a religion that robs the christian heart of all sound comfort, while it teacheth us that we neither can nor ought to be assured of the remission of our sins, and of present grace and future salvation." (See his Serious Dissuasive from Popery.*)

We are sorry that Mr. Daubeny should have quoted, with so much respect, such a cold, imperfect, and unsatisfactory description of christian *experience* as is inserted at p. 210. The operations of the Holy Spirit are not even alluded to in it. From Mr. Daubeny's own writings, to say nothing of the old divines, we could have extracted a far more scriptural account of the subject, and one more consonant to the principles of Mr. Overton's book.

Of the quotation from Bishop Horsley (p. 214,) we shall only say that, although Mr. Overton's application of it conveys a more unqualified censure than his Lordship seems to have intended, yet Mr. Daubeny's comment appears to have, at least, an equal tendency to weaken the force of the bishop's just reprehension of a very prevalent, yet dangerous maxim: viz. that it is more the office of a christian teacher to press the practice of religion on the consciences of his hearers, than to inculcate and assert its doctrines.

On this chapter, in general, we shall only add, that, as is often the case after much ink has been spilt on both sides of the question, a Christian Observer will see room for mutual concession. Mr. Daubeny has proved himself not to be chargeable with some consequences which Mr. Overton has drawn from his writings, in common with those of other authors who are justly obnoxious to a

as Arminian. The following passage, extracted from Walton's Life of Sir Henry Wotton, is well worth the perusal of all those, who feel disposed to be violent on either side of the question; and the incidental manner, in which Sir Henry Wotton mentions the doctrines of the Church of England, as opposed to those of Arminius, is likewise worth attention. "To one, who spake indiscreet, and bitter words against Arminius, I heard him (Sir Henry Wotton) reply to this purpose—In my travels towards Venice, as I passed through Germany, I rested almost a year at Leyden, where I entered into an acquaintance with Arminius, (then the professor of divinity in that university,) a man much talked of in this age, which is made up of opposition and controversy: and, indeed, if I mistake not Arminius in his expressions, (as so weak a brain as mine is, may easily do) then I know, I differ from him in some points; yet I profess my judgment of him to be, that he was a man of most rare learning, and I know him to be of a most strict life, and of a most meek spirit; and that he was so mild, appears by his proposals to our master Perkins, of Cambridge, from whose book, of the order and causes of salvation, (which was first writ in Latin) Arminius took the occasion of writing some queries to him, concerning the consequence of his doctrine; intending them ('tis said) to come privately to Mr. Perkins's own hands, and to receive from him a like private, and a like loving answer: but Mr. Perkins died before those queries came to him; and 'tis thought Arminius meant them to die with him; for though he lived long after, I have heard he forbore to publish them, (but since his death, his sons did not.) And 'tis pity (if God had been so pleased) that Mr. Perkins did not live to see, consider, and answer those proposals himself; for he was also of a most meek spirit, and of great and sanctified learning. And though, since their deaths, many, of high parts and piety, have undertaken to clear the controversy; yet, for the most part, they have rather satisfied themselves than convinced the dissenting party. And, doubtless, many middle-witted men (which yet may mean well,) many scholars that are not in the highest form for learning, (which yet may preach well;) men that shall never know till they come to heaven, *where the questions stick betwixt Arminius and the Church of England*, will yet, in this world, be tampering with, and thereby perplexing, the controversy, and do therefore justly fall under the reproof of St. Jude, for being busy-bodies, and for meddling with things they understand not."

* Were any farther confirmation wanting upon this point, we might refer Mr. Daubeny to the account which Bishop Hall gives of his mother, among "some specialities of his life," prefixed to the third volume of his works. He speaks of her as a woman of rare sanctity, who "was continually exercised with the affliction of a weak body, and oft a wounded spirit, the agonies whereof, as she would oft recount with much passion, professing that the greatest bodily sicknesses were but fleabites to those scorpions: so from them all at last she found an happy and comfortable deliverance." For the particulars of this deliverance, which are remarkable, we must refer to the work itself. The most material circumstance to be observed is, his relating that, by *good counsel and her fervent prayer*, she obtained an assurance of God's favour; and it is added, that for this "upon all occasions, in the remainder of her life, she was ready to magnify the mercy of her God."

large portion, at least, of that reprehension which Mr. Overton has passed upon them. But we think that Mr. Daubeny, by still adhering to a few paradoxical and untenable sentiments, respecting the nature of the church, continues liable to the charge of placing that subject in a light considerably different from that in which is was viewed by our first reformers. We observe also in Mr. Daubeny, although the language which he employs is in general guarded, too frequent an inclination to indulge in personal triumph, (without cause we must confess,) and also in asperity of sentiment.

The next chapter is on the Doctrine of Original Sin. On this we shall not dwell long. We are sorry that Mr. Daubeny should not have more fully admitted the force of Mr. Overton's quotations, in proof of the low and inadequate sentiments which prevail on this important point, amongst many divines of note and authority. Whatever objection he may have felt to the manner in which Mr. Overton speaks of those divines, as well as to his including, in the same censure with them, others of the clergy who do not explicitly profess to follow their heterodox opinions; yet truth ought to have prevailed over prejudice. We the rather say this, because Mr. Daubeny's own sentiments, on the doctrine of original sin, appear to be very opposite to those which Mr. Overton so justly censures in several other authors. Indeed it appears to us that Mr. O. ought not to have introduced Mr. Daubeny's name into this chapter in the company with which it is classed, unless he had entered into a distinct examination of that gentleman's particular views. For although we do not think that Mr. Daubeny is quite so full and clear on this doctrine as the homilies and our old divines are, yet unquestionably he stands acquitted of so depreciating it as to take away its efficacy; and he therefore ought not to have been numbered with those who "set themselves to reduce it to the narrowest compass they possibly can."

The fifth chapter, on Repentance, passes without any censure from Mr. Daubeny. On arriving at this point of our progress we enjoyed the sensations which the mariner may be supposed to feel when a storm is succeeded by serene weather. This truce between the contending parties will afford us a most acceptable, though short, season of repose. We greatly rejoice that, in a part of Mr. Overton's book which has so much excited the spleen of certain irritable and declamatory critics, and on a subject about which so much ignorance and error have been incontrovertibly proved to exist, Mr. Daubeny perceives "nothing but what appears conformable to the doctrine of the Church of England." (p. 232.)

(To be continued.)

CLXX. *Discourses preached on several occasions.* By JOHN ERSKINE, D. D. late one of the Ministers of the Old Grayfriars Church, Edinburgh. Vol. II. 8vo. pp. 501. Edinburgh, Ogle and Ackman. London, Ogle. 1804.

THE volume before us consists of twenty-two sermons, the subjects of which are as follows;—*The Riches of the Poor; Self-denial; Lukewarmness in Religion; Public Spirit; Goodness and Fidelity; Love to God; the unprincipled Contempt of Religion; Views of the Glory of Christ, which produce Humiliation and Penitence; An open Adherence to Vital Christianity; Infant Baptism; Christ bearing Witness to the Truth; Fidelity in personal Duties; The Influence of Religion on National Happiness; The Education of Poor Children; Prayers for them in Public Offices; The Sources and Consequences of Anarchy; Sorrow for the Death of Friends; Death.*

On these various subjects many excellent passages occur. We will endeavour to make such a selection from them as may render our review of this volume a useful paper in itself, while it affords a fair specimen of the sentiments and manner of the author.*

Our first extract is taken from the Discourse on Self-denial.

"Would we be truly great? Our self denial must resemble his, (that of Jesus Christ.) Would we approve ourselves his disciples? We must follow him in that rude and thorny path, through which he hath travelled.—Our self denial must be voluntary. Advantages

* For an account of the character of this eminent minister of Christ, see the Christian Observer for 1803, p. 123 and 325.

and enjoyments must be freely forsaken, which we had it in our power to regain or to retain: labours and sufferings in the service of God must be welcomed: and life itself must not be counted dear, if, by the sacrifice even of life, we can finish our course with joy.—Yet our self-denial must, at the same time, be wise, founded on important motives, and flowing from mature deliberation. They, who, through pride, enthusiasm, or weariness with the world, fly from joy as an evil, or court pain as a good, follow not Jesus. There is no merit in despising the gifts of heaven, and acting the part of self-tormentors. But with a quiet and resigned spirit, to mortify our favourite passions, and part with our dearest friends and enjoyments, rather than make shipwreck of faith, and of a good conscience, are acts of self-denial, acceptable to God, through Jesus Christ. It is wisdom as well as piety to sell earthly treasures for the pearl of great price, and to count all things else 'as loss and dung,' that we may know Christ in the power of his resurrection, and may be conformed to his death. Our self-denial must not be confined within narrow bounds, applied to that which is easy, and not to that which is difficult; but it must be exercised wherever our duty demands it. When danger appears in the high-way of holiness, we must not avoid it by turning to the right hand or to the left. Threatenings must not intimidate, and labours must not weary us; opposition must be encountered with stedfastness; and nothing must seem burdensome or grievous, which we are called to perform or endure. In every circumstance, faithfulness to God and to conscience must be maintained. Perhaps, my brother, thy most extensively useful and disinterested deeds are misrepresented, or reproached, or repaid with ingratitude. But be not thou, on that account, weary of well-doing. Though Envy seek to obscure and blacken thy good qualities which she cannot reach, her sentences, however haughtily pronounced, cannot transform light into darkness, or sweet into bitter. When the love of God or of man requires the sacrifices of riches, ease, pleasure, reputation, or even of life itself, deny it not. Never can we sufficiently love him whose love to us, and whose inestimable benefits, so much merit our love, and whose restraints and precepts are all gracious and kind. Poor is that love which appears only in transient emotions of affection, or in inactive songs of praise. That is the brightest day of the generous Christian, when the strength of love is manifested by some act of self-denying obedience, some conquest of headstrong appetite, some resignation to the disposals of Providence, in opposition to his strong though innocent wishes. No heights, or rather depths, of self-denial are impossible, when the heart burns with love to God. Such a love triumphs over vicious and irregular inclinations, promotes dignity and elevation of spirit, and enables a man to hold fast his integrity, so as never to let it go. It asks not, what have I done for God? but, what can I do for him? Forgetting the things behind, it presses forward to the things before. Love also to our fellow-men, and especially to our fellow-christians, greatly cherishes that self-denial, without which, the good offices we need, one from another, in many cases, cannot be performed. Hence Paul speaks of 'the labour of love.' A participation of the same human nature, and much more a participation of the same Divine image, powerfully instigates us to deny our personal ease and convenience, and to engage and persist in the most troublesome exertions for rescuing others from destruction, or for promoting their true happiness. The remembrance of Him who shed his blood to wash us from our sins, reconciles the Christian to the meanest service, and to the bitterest sufferings for the sake of those whom he regards as the friends of his Saviour. He considers the best means of relieving the indigent. He applies to the generous for assistance. Not discouraged by difficulties, he himself lends a helping hand. 'Shall unthankfulness, reproach, or persecution, prevent my services to my fellow-men; when for those who reproached and persecuted him, Jesus laboured, and suffered, and died? Let me convince my enemies that my sentiments and dispositions are more excellent than theirs. Well is my self-denial rewarded in the heaven-born satisfaction of melting their hearts into godly contrition, and overcoming their evil with my good.'" (p. 29—32)

In a period like the present, when there is so loud a call for a truly christian patriotism, the Sermon on Public Spirit seems entitled to peculiar attention. It consists of two principal divisions: in the first of which, the author shews the guilt and danger of a selfish and interested temper; and in the second, the inconsistency with christianity of their character, who are little concerned whether *religion* flourishes or decays in the land.

On the second head of this discourse the author shews, that the true christian will not content himself with endeavouring to promote the *civil* conveniencies of mankind. He has his eye on the state of religion, and will be ready to make exertions for its improvement. That this is the most effectual method of promoting the public welfare, is evident from the following observations.

"Union, justice, industry, and fortitude, those great pillars of national happiness, have their firmest foundation in religious principle. Pride and ambition are frequent springs of causeless and fierce debates, and under their baneful influence, the best and wisest schemes

are warmly opposed, because another had the honour of suggesting them. Such evils as these will cease when the heart is not haughty, and the eyes are not lofty, and when men exercise not themselves in great matters, nor in things too high for them. He that hath learned to do to others as he would that they should do unto him, and to render to all their due, honour to whom honour, tribute to whom tribute, fear or respect, to whom fear and respect are due, will never, by fraud or violence, disturb the peace of human society. Religion suffers not men to be slothful in their business, and it reconciles them to the labours, the dangers, and the sufferings of their several callings. Fortitude is the genuine offspring of trust in God. And the courage which flows from lower principles is the courage of a madman, rather than of a rational being. Christianity never taught a prince oppression, or a subject faction and unprovoked rebellion. The wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and of good fruits, without partiality, and without hypocrisy. He who devoutly loves and adores infinite Goodness, will study to resemble it in being good, and doing good. Sin corrupts the integrity, and impairs the prudence of counsellors, it renders subjects impatient under the necessary restraints of law and government; and by corrupting and enervating a people, it makes them an easy prey to a foreign enemy. The zealous friends of religion, on the other hand, are the chariots and horsemen of Israel, both the ornament and defence of their country. Their influence and their example are blessings to the public, and their prayers will often turn away the wrath of God from a guilty land. If God rules among the nations, and their prosperity depends on his favour, surely, to despise his authority and his laws, must be the ruin of any people. Profaneness and debauchery, the usual consequences of irreligion, open a wide gap for desolating calamities to enter in and overflow a country; and while they dispirit, effeminate, and debase a nation, provoke the offended sovereign of heaven, by the stroke of vengeance, to hasten its fall." (p. 112—114.)

From the conclusion of the eighth sermon, which is on the Subject of *love to God*, we give the following extracts.

"In order to attain the love of God, or to preserve this grace in lively exercise, let me exhort you to supply your inability to see God, by the faith, which is the evidence of things not seen. Endeavour to fix on your minds strong and lively apprehensions of God's necessary existence, and of his supreme excellence; for they who come to God by desire, or who rest in him with delight, must believe that he is, and that he is a rewarder of them who diligently seek him; a rewarder of them, by being himself 'their exceeding great reward,' communicating to them, from his own fullness, the best and the supreme good.—Often converse with invisible objects by means of serious and attentive meditation. Firmly believe, and diligently study the gospel, as the brightest manifestation of God's excellence, and of his love. Because no man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, hath declared him. Would you emulate the warm devotion of David? Like David, think on God in your beds: meditate on him in the night watches: entertain no apprehensions of him, contrary to what is revealed in the sacred oracles. Harsh or gloomy thoughts of God stifle every delightful and ingenuous affection. If Satan or melancholy should suggest, that God is irreconcilable; listen rather to the Divine testimony, that whosoever cometh to Christ, he will in no wise cast out. An entire faith and confidence in that testimony melts the heart into gratitude and love.—God offers himself to thee, to be thy God and portion. Make him really thine, by an entire and cheerful acceptance of the offer. Maintain a realizing sense that God is every where present, and continually doing thee good. Let every creature, every place, every providence, awaken or strengthen this recollection. Observe, with corresponding acts of admiration, gratitude, and praise, every display of God's glory, every footstep of his power and wisdom, every expression of his goodness. Few are so churlish or so morose, as to feel no kindness for those, with whom they frequently converse. Habitual intercourse with God, and the daily contemplation of his glory, sweetly captivate the heart, and render the exercises of love both natural and familiar—Withdraw your hearts more from created enjoyments. 'Love not the world, neither the things of the world. If any man love the world, the love of the Father is not in him. We cannot serve two masters,' so opposite as God and the world: 'If we love the one, we shall despise the other.' Conscious, how easily sensible objects attract us, and how insensibly they gain an immoderate influence over us, keep the heart with all diligence; and attend to the very first risings of desire.—Above all, earnestly plead, that the Spirit, whose fruit is love, may effectually circumcise thee to love God, with all the heart, and soul, and mind, and strength. As easily may the unconverted sinner create an universe, as kindle in his own breast this sacred flame. He needs another and a better spirit than his own, even the spirit of wisdom and revelation in the knowledge of Christ, to cure his enmity and disaffection to his Maker. Even where the love of God is implanted, fresh supplies of the spirit of Christ must enable the believer to keep himself in the love of God, and to oppose, with success, the dictates of imperious sense, which would confine his regards to things visible. How inestimably precious the Mediator, who hath not only reconciled God to man, by expiating the guilt of man's disaffection and enmity; but who reconciles man to God, by correcting and effectually subdu-

ing the evil principles of the human heart! 'We have known and believed the love which God hath to us. God *in Christ* is love *indeed*; and he that dwelleth in love, dwelleth in God, and God in him.'" (p. 191—195.)

The sermon on *Fidelity in personal Duties*, is a very excellent discourse, and is happily distinguished from those inefficient discourses, which consist merely in general declamation. We conceive that this sermon printed separately, would be a most useful addition to the list of religious tracts published for the dissemination and promotion of christian piety. "The general prosperity of human life, and the peace and comfort of individuals, greatly depend," as our author justly observes, "on the diligence, the cheerfulness, and the spirit with which our personal duties are fulfilled. Few men duly consider the patience, the self-denial, or the steady attention to the will of God, which these duties require." To obviate the evils that flow from this source, Dr. Erskine enters particularly into the consideration of personal fidelity. The first particular mentioned by the author, is "an habitual and practical remembrance that God hath appointed us our different conditions, and that a proper discharge of the duties resulting from them, from a regard to his authority, is, indeed, service due, and service done to God." (p. 304) Having considered this point, he enlarges on the following particulars, included in personal fidelity: honest and assiduous endeavours to *understand* the duties of our callings, and to acquire the talents necessary to perform them well: making conscience of the difficult as well as of the easier duties: not neglecting our proper employments for the sake of pleasures: doing as much good in our calling as we have the means or opportunities of doing: fulfilling *all* the duties of our situation, and not merely a part of them: and performing them in defiance of every worldly motive that may tempt us to neglect or violate them.

From this sermon we extract one passage, as a word in season in this *pleasure-taking* age.

"Men passionately fond of amusements, are slow, careless, and unfaithful in their active duties—By a strange perversion of their time, and of their talents, amusements become their grand object; and it is chiefly to furnish themselves with the means of procuring and enjoying them, that their active business, or professional duties are pursued with any degree of solicitude.—It is no excuse for this kind of perversion, that the amusements which men follow, are not in themselves inconsistent with religion or with virtue. The abuse of an innocent enjoyment is not innocent: and gratifications, in their own nature allowable, degenerate into vices or crimes, when, in the pursuit of them, the mind becomes vain or dissipated; when by means of them most important duties are neglected; or when the conscience is sensibly grieved or wounded. The pleasures of social intercourse are in themselves both honourable and virtuous; yet when on their account something far more weighty and important is neglected; as for example, the safety of the king or the country; the labours of a professional office or employment; the faithful education of children; or the provision and government of a private family; social intercourse becomes then indeed a criminal indulgence for which no apology can be pleaded, either to our consciences, or before God the judge of all, however lawful or precious it might have been in different circumstances. To make it the business of every day to kill time agreeably, and when one amusement is past, to long without ceasing for another, is an abuse of the understanding, of the will, of the affections, and of the active powers, neither manly nor Christian. Alas! an habitual inattenion to purity of heart, to amendment of life, and to preparation for eternity, hath often produced, and hath often been punished by a settled and determined carelesness in the performance of the most necessary duties belonging to men's secular callings. Here, a son of levity and dissipation squanders his precious hours, as if for his manner of employing them he were not accountable to God or man. The most interesting affairs entrusted to him, which he alone can manage with advantage, are completely overlooked or neglected; while those who depend on him for advice, or for support, or for relief, and who have a good right to expect them from him, look and hope for them in vain. There, a daughter of vanity hurries from one place of public entertainment to another; while perhaps her tender infant languishes under a deadly disease, and sighs in vain for a mother's care. Many, on the other hand, do with disgust and aversion that which, to save appearances, they feel themselves constrained to do: and hence they do slightly, and without effect, that which cannot be well or sufficiently done without both exertion and toil. Wo to the nation, to the church, and to the army, in which men occupy important stations, and have no taste for, and find no pleasure in, supporting the labours connected with them. Would you be faithful to him who hath allotted you different relations and employments, be moderate in the pursuit of even the

most innocent and lawful pleasures. Let not an attachment to the most alluring objects of present satisfaction or amusement, turn you aside from the important duties for which you were sent into the world, or hold the place assigned them: and watch your own hearts with a constant solicitude, that no present gratification may be permitted to hinder you in any circumstances, from discharging honestly, earnestly, and steadily, the trust committed to you by the Possessor and Lord of heaven and earth." (p. 310—312.)

In the fifteenth sermon, which is on *the Influence of Religion on national Happiness*, the author shews in detail, how christian principles influence the conduct of the prince, the counsellor, the parliament-man, the judge, and the private christian, both towards his sovereign and his fellow subjects. From this excellent sermon we present our readers with the following quotation, which, like the last passage extracted, we conceive is peculiarly seasonable. We rejoice in being able to produce, from such respectable authority, a passage so congenial to our own feelings on the peaceable tendency of evangelical principles.

"Will the subject, who has learned of his Saviour to be meek and humble, perplex and embarrass the state, or sacrifice the peace of his neighbour, to caprice and frolic? Whence come wars, and fightings, and strife, and debate? Come they not from pride and avarice, and unruly passion? Is then that principle of grace, which teaches us to mortify our corrupt passions and appetites, an enemy to the tranquillity of mankind? Will high and honourable thoughts of Him, who is the Perfection of beauty, blind us to that beauty in creatures, which is all derived from him as its source, and which reflects, though but obscurely and imperfectly, his superior lustre? Will thankfulness to the Father of lights, from whom cometh every good and perfect gift, promote ingratitude to our fellow-creatures, whom he employs as instruments, in conveying to us his benefits? Where is the connexion, between loving God, even the Father; and hating man, who was made after the similitude of God? Is our attaining, what is more rare and difficult, the love of God, whom we have not seen, any hindrance to our attaining what is more common and easy, the love of our brother, whom we have seen? When we esteem and love the Deity, we esteem and love justice, and truth, and goodness, and mercy." (p. 344.)

We could have added many more extracts, which would have done equal credit with the foregoing to the piety, the good sense, and the ability of the author. Enough, we trust, has been produced, to convey to our readers the impression which we ourselves have received of the excellence and utility of these discourses. They well deserve a place in every christian library. They are solid, judicious, and highly practical: and though certainly deficient in pathos, they are distinguished by such comprehensive views of the nature and various relations of man, as a being formed for eternity; by such an intimate acquaintance with the duties thence arising, and with the secret springs which usually influence human conduct; and, above all, by such just conceptions of evangelical doctrines and evangelical motives; that they cannot fail to increase the knowledge, and they are certainly well calculated, under the blessing of God, to mend the heart, and improve the morals, of every man, who will give them an attentive perusal.

CLXXI. *The Guide to Immortality; or, Memoirs of the Life and Doctrine of Christ, by the Four Evangelists; digested into one continued Narrative, according to the Order of Time and Place laid down by Archbishop Newcome; in the words of the established Version, with Improvements; and illustrated with Notes, Moral, Theological, and Explanatory; tending to delineate the true Character and Genius of Christianity.* By Robert Fellowes, A. M. Oxon. Vol. I. II. and III. 8vo. London, White. 1804.

This is the fourth diatessaron which the elegant Greek Diatessaron of Dr. White has produced in the space of a few years. Mr. Fellowes was, undoubtedly, induced to undertake such a work by a tender concern for the cause of Socinianism—a cause, which, with some others, religious and irreligious, we are exultingly informed is in a progressive state. We ought not to be surprised, therefore, to find its patrons increase. In order to the furtherance of this cause, one of its principal patrons, the writer before us, has thought it necessary to represent the four gospels as exclusively the fountain of every theological truth requisite to be known, and of every moral duty requisite to be practised. As Mr. Fellowes takes more advantage even of this defective representation than it will warrant, we consider it of some importance to observe,

that it was the proper object of our blessed Saviour's life to lay the foundation, and supply the subject, of the gospel, not to promulgate its peculiar and fundamental doctrines, which, depending entirely upon what he did and suffered, particularly upon his death, resurrection, ascension, and advancement to supreme glory and power, could not with propriety be fully published till after he had left this world. That the apostles were appointed to make this more open publication of the nature of the new covenant, founded upon the character and actions of the Saviour; and that the Holy Spirit was given to them, in fulfilment of a formal and solemn promise, for this very purpose, we believe no competent and unbiassed reader of the gospels themselves will presume to dispute. The scrupulosity with which the evangelists confine themselves to the simple duty of narrators proves, that their narrations were as little intended to convey a full and perfect system of christianity. The epistolic part, therefore, of the christian code is neither a needless, nor an inferior portion of the holy scriptures: on the contrary, in *some* respects, we assert its superiority.

We pass over the crude observations, occurring in the preface of the first volume, concerning free and literal translations; as likewise the antiquated Socinian *cant*, (will Mr. Fellowes permit us to say?) about mysteries. *We* cannot easily reconcile ourselves to the repetition of what has been said a hundred times before, although it be to refute error. But p. xviii contains something curious: it is an attempt to prove, that the sixth article of our church, which asserts the exclusive sufficiency of the scriptures, totally invalidates any obligation arising from subscription to the rest; so that any one who may "differ from the doctrines deduced from those scriptures, in what are called the articles of his church," is justified both in denying and oppugning principles which he has solemnly subscribed. This is an argument, which we hardly expected to find even in a *Socinian* system of logic. What reception Mr. Fellowes's invitation to parliament, to grant a relief from subscription to articles—an object which the preceding argument seems to have sufficiently effected—will meet with, we pretend not to divine: but we think that the assertion, in which our author has not scrupled to say, that "many" of the articles "have been either openly impugned or tacitly denied by many bishops and dignitaries of the establishment, and by numbers of the inferior clergy," p. xx. will be repelled with some indignation, particularly by the more vehement opposers of Mr. Overton.

The first note on the first passage of the body of this work, (the text of the Gospels itself,) represents that passage (Luke i.—4) as "very important," because it proves that St. Luke's Gospel "was not the product of miraculous inspiration." (p. 1.) We do not suppose, that St. Luke was omniscient; and, therefore, we doubt not that he used the natural means of information, as well as the other sacred writers: but that he was really inspired in penning his gospel, and that his gospel affords no contradiction to this supposition, in spite of what Michaelis and others have said, we make no hesitation in asserting.

On the beginning of St. John's gospel, describing the Logos, we have a great deal, as might be expected, but nothing new. Mr. Fellowes observes a similarity between this passage and the description of Wisdom in Prov. viii. But his inference of the personification of a divine attribute in St. John is certainly no better founded than the opinion of the primitive fathers, who interpret the Wisdom in the Proverbs personally of Christ. Mr. Fellowes likewise should understand, that there is much more convincing proof, that St. John's gospel was written against the heretics of the Gnostic school, than against what he calls Gentile Christians. Lardner's prejudices deserve little regard: one of his merits was that he did not officiously bring them forward. The Logos, according to our author, is synonymous with God, or the same being; an interpretation, which reduces the very first sentences of this sublime introduction to absolute fatuity. But the same Logos (or God)

is called the light: this light in the fourth verse is God, in the fifth it becomes "the Messiah, the great and divine teacher of righteousness, the visible image of the wisdom of God." (p. 6.) But this light becomes God again, (p. 7.) *Quo teneam vultus, &c.* A note, (pp. 8, 9,) would lead us to suppose, that, in Mr. Fellowes's opinion, the orthodox interpretation, because it asserts the divinity as well as personality of the Logos, does not allow him to be man.—a notorious Socinian perversion. Our readers will be inquisitive to know what Mr. Fellowes makes of the fourteenth verse of this important chapter. Their curiosity, however will not be gratified. Our author probably could not satisfy himself, and it was not likely that he should take much pains to satisfy them. We do not feel any pleasure in reflecting upon the *morality* of this procedure.

We pass over a good deal just to notice Mr. Fellowes's interpretation of the reason given for the name of Jesus; "for he shall save his people from their sins." Matt. i. 21. "Instructing them," says the commentator, "in the way of righteousness by his doctrine, and affording them the strongest motives to righteousness by his resurrection." (p. 33.) And is this all?

Some presumptuous and groundless remarks concerning prophecy follow, (pp. 33—39.)

Some trite and common-place observations, (pp. 53—56,) Mr. Fellowes flatters himself will deserve attention. He has pronounced, (pp. 63—64,) very peremptorily concerning the passage in Josephus, which refers to Christ, in contradiction to Michaelis. We have examined the subject carefully, and think with Mr. Fellowes: but certainly should not have spoken as he has.

We expected that John iii. would give our author some trouble; and a long note verified our expectations. (See pp. 113, &c.) He interprets regeneration rather ambiguously of a radical change, which wicked men must undergo in their evil habits and affections. The Spirit is not acknowledged, either as a divine or personal agent, or even as a divine influence. Socinianism and Pelagianism combined to exclude all these interpretations. Read his comment on the words, "that which is born of the Spirit, is spirit:"—"signifying," (says Mr. Fellowes) "that his doctrine, if cherished in the mind and affections, and aided, in its salutary operations on the soul, by the favour of the Father of Spirits, would thoroughly change and improve the man," &c. (p. 115.*) This ingenious style of interpretation reminds us of its general application by our author; and we take the favourable opportunity now presented us of explaining it. The process is as follows. Mr. Fellowes considers the words that lie in his text; and if he can, by any means, in any connection, and with any sense, interweave them in a sentence purporting to explain them, he imagines that he has thoroughly succeeded, and given, not only a good, but the very best interpretation. This is an important canon of criticism: nothing can withstand it. If dexterously applied, it will extract any given sense from any given text. We have sometimes considered the reader of such a work as the present in the light of a horse, whose rider is constantly employing the bit and bridle to turn him out of the course in which he would naturally go, and as constantly employing the whip or spur to urge him forward in every oblique and unnatural direction. Such a reader feels himself forcibly restrained from pursuing the literal and obvious sense of scripture: he sees his course plain before him; but he is constantly checked, or turned out of the way, by some arbitrary dictate of his instructer. If he betrays a natural reluctance to follow the crooked course in which he is directed,

* Observe the cursory despatch, and glaring perversion, with which Mr. Fellowes passes over, and endeavours to suppress the effect of, the greatest part of this important discourse, which contains so clear a declaration of the cardinal doctrine of the gospel, the redemption of man by Jesus Christ, the Son of God. This passage, doubtless, stands by mistake in Mr. Fellowes's Codex Evangelicus, in which *morality is all in all.*

the stimuli of hard names, such as bigot, time-server, enthusiast, &c. are in readiness to enforce the obedience of the rational animal.

P. 118, Mr. Fellowes admits a *mystery*, not only in physics, but even in theology!

In pp. 119 and 157, passages plainly expressive of the divinity of our Saviour, are dismissed without a word of comment.

Our author's sentiments concerning the observation of the sabbath are far from being rigid. (p. 174. See likewise, p. 335, and Vol. II. p. 178.)

P. 237 we are taught, in emphatic italics, that "*a good moral life is the only indispensable condition of salvation.*" And, perhaps, as a proof of his own morality, especially his charity, Mr. Fellowes consigns to the future "place of misery and torment" those, "particularly," who have taught the "false and pernicious doctrines" "of *innate depravity, imputed righteousness*," &c. (p. 316.)

The remaining volumes will detain us a shorter time.

In Vol. II. p. 124, Mr. Fellowes classes the existence of the evil spirit among the popular persuasions of the Jews, to which he represents, with other writers, chiefly Socinian, our Lord as accommodating his language. We do not think that the authority of Mr. Fellowes requires us to say much upon the subject. We shall content ourselves, therefore, with observing in this place that we know no more objection, *a priori*, against the existence of this evil being, than against that of any other evil being whatever. German divinity is against us we know, but of that we make little account.

The words "Before Abraham was, I am," or, was, John viii, 58, Mr. Fellowes explains, "*I was promised to Adam, to Enoch*," &c. (p. 130.)

The satisfaction of Christ is denied and calumniated, (p. 155.)

We were rather surprised to find Matt. xx. 23. justly translated—"is not mine to give but to those for whom it is prepared," &c. The circumlocutory and faulty manner in which it is translated in our authorized version has often created our astonishment when we consider that the translation adopted appears to militate against the divine character of Christ, especially when we consider that the same particle (ἀλλὰ,) exactly in the same construction, was properly translated at so small a distance before as the chapter immediately preceding, (ver. 11.) Schleusner adopts the same translation. Lex. tom. i. p. 120. ed. ult. and Biel, in his Lex. Sept. on the word, refers to Num. x. 30. and xxxv. 33. for the sense of *nisi*, or except.

Upon the assertion of Christ that he came "to give his life a ransom for many," Matt. xx. 28. Mr. Fellowes observes, that "the death of Christ, by which he bore the most undeniable testimony to the truth of his doctrine, and set his followers an example of patience and hope under similar circumstances of affliction, is spoken of under the idea of a λύτρον, a ransom, or price paid for our release from the captivity of the grave." (p. 302.) Of all fallacies, upon an important subject, that is the most plausible and pernicious, which would impose upon us a part only, and an inferior part, of the truth, for the whole truth. Truth itself then becomes a purveyor to error. We wish our readers to notice the magic of the words "*under the idea of*," not only on account of their influence in this place, but especially because they afford a specimen of the usual method, by which Mr. Fellowes extricates himself from a difficulty. Idea, and its relatives, image, figure, &c. possess a wonderful potency, and can transform, in an instant, the most solid and tangible substances into vapour, spirit, or nothing. In a Socinian alembic, we have no doubt that Herod and Pontius Pilate, or any other corporeal beings, might be converted into figurative representations with the utmost facility; or that the whole history of the New Testament might be subtilized into allegory, as was done by Woolston, and is *said* to have been done by *some* Quakers. With the assistance of M. Volney's powers, the apostles would suffer comparatively little violence by being turned into the twelve signs of the zo-

diac; and the sun and moon would quickly find their place in the evangelic history.

We dismiss the second volume with just noticing Mr. Fellowes's attempt to invalidate the eternal sufferings of the wicked. (pp. 437, 438.) The objection urged against this doctrine, from the divine attributes, is the same *in kind*, although not in degree, as that which holds against the temporal sufferings we see to be actually inflicted.

Our remarks on the concluding volume of this work will be few. The words applied by our Saviour to the sacramental cup, "this is my blood of the new covenant, which is shed for many for the remission of sins," Matt. xxvi. 28., are interpreted, in the language of Archbishop Newcome, "*blood shed for the ratification of the new covenant; and for the benefit of mankind, that their sins may be remitted to them on the conditions of that covenant.*" Whence Mr. Fellowes takes occasion again to deny and calumniate the doctrine of the atonement of the Lamb of God. (p. 32.) His virulent aversion against this doctrine breaks out afresh, (p. 86.)

To omit much, very much, besides which is offensive, we shall close our immediate reference to the work before us by adverting to what is said upon Matt. xxvii. 43. where Christ is justly reported to have claimed to himself the title of "the Son of God." To invalidate the force of this title a long passage is transcribed from Lardner, in which after contending that the title was applied to other persons, that writer admits that it was applied to Jesus "by way of eminence." (pp. 166, 167.) This is another instance in which a *part* of the truth is disingenuously imposed upon us for the *whole*. Let a single passage of scripture be produced, in which any person, besides Jesus Christ, is called THE Son of God.

Thus has Mr. Fellowes, in violation of his solemn professions, when he dedicated himself to the service of the sanctuary, constructed a work of much deliberation and labour, that he might disembowel (if the expression may be allowed) the evangelical history of all its peculiar and vital doctrines, and leave it, like a carcase, without any life, any efficacy and dignity, any suitability to the most pressing necessities of those for whose benefit it was intended. The articles of the established religion with Mr. Fellowes are not even articles of peace: he is an avowed traitor to the church, in whose bosom, such is the present relaxation of discipline, he is still cherished.

We cannot close our review of this "Guide" with recommending our readers to follow it; but we earnestly recommend to the author more modesty, greater reverence for sacred things, and a more liberal and extensive inquiry on theological subjects; for we have reason to believe, that the charge of a Stoic against the Epicureans may be applied to Mr. Fellowes. *Vestra solum legitis, vestra amatis; cæteros causa incognita condemnatis.*

CLXXII. *Christian Theology; or, an Inquiry into the Nature and general Character of Revelation.* By the Rev. RICHARD LLOYD, A. M. Minister of Midhurst, in Sussex, and late Fellow of Magdalen College, Cambridge. London, Hatchard, 1804. 8vo. pp. xxx. and 382.

MOST readers will make up their minds not to expect much originality in a work of so general a nature as the present, and which must have been so repeatedly discussed by christian writers. And, indeed, in the present age, several works immediately occur to us, bearing the titles of Elements of Theology. Theological Institutes, a Familiar Survey of the Christian Religion, a Picture of Christian Philosophy, &c. &c.; doubtless with various merits and design, but all professing to present the reader with a brief outline of Christian Theology. To the prejudices arising from this consideration against the production before us we would answer, that the leading and fundamental doctrines of christianity can hardly be represented or enforced with too much assiduity, or in too great a variety of ways; that these, as truths, must always continue the same; that

novelty is the peculiar privilege of error, which can assume any form or degree of deviation from the truth; and that it is necessary to adapt the representation of truth to the peculiar misconceptions entertained concerning it, and to the peculiar mode by which it is assailed. This adaptation of instruction to existing circumstances constitutes the only claim to originality, of which a repetition of old and familiar truths is capable. In this originality we promise our readers they will find the present work peculiarly to excel.

Let us now hear what our author professes to be the object of his work.

"It is not the object of the present undertaking," says he, "to enter into any nice, polemical discussions of subjects, which are either of a doubtful import, or of comparative insignificance; but to propound, illustrate, and inforce those leading doctrines of the christian religion, which are essential to the salvation of man. And these doctrines, which are in themselves few and simple, I have endeavoured, according to my views and abilities, to state in their genuine nature and importance, without any of those multiplied distinctions which often answer no other end than to encumber the truth, and to perplex the mind, more especially of those who are not versed in Theology." (pp. viii. ix.)

After admitting the advantages of fair controversy, he proceeds,

"It is clear, that men want conviction, and not evidence—an application of the truth to their consciences, more than an elaborate defence of it addressed to their understandings. Hence, I have humbly attempted to state the leading and characteristic articles of the christian faith; not in a dry metaphysical form, which has often proved so unfriendly to their heavenly nature and spirit; but in a strong, affecting, and scriptural manner; being assured, that if the truth be once understood and cordially received, it will illumine and satisfy the mind, and supply it with such an internal strength as will afford the best security against the seductions of error." (pp. x. xi.)

Without following Mr. Lloyd any further in the description which he has given of the object of his own performance, in order to give our readers a general and comprehensive view of the method adopted by the author in the discussion of his subject, we will lay before them the titles of the chapters into which it is divided.

"Chap. I. *Of the Nature, Design, and Importance of Revelation.*—Chap. II. *On the Unity of Divine Truth, as displayed in the Jewish and Christian Dispensations.*—Chap. III. *Of the Sentiments and Dispositions which the Christian Religion ought to produce, more especially in its Ministers; and of the Means most conducive to this important End.*—Chap. IV. *Of that Doctrine which has a commanding Influence in the Christian System; and of the best Method of enforcing this and other fundamental Articles of our Holy Religion.*—Chap. V. *Of the Nature and Attributes of* God; *the Relation and Dependence of his Creatures, and the Duties resulting from this Relation and Dependence. Of Adam's State before and after the Fall, and the Provision made for his Restoration to the Image of his Maker. Of the Nature of this Restoration, with some important Observations connected with it.*"

A large table of contents will yet more fully acquaint the reader what he has to expect in this work, and will be of great assistance to him in the perusal of it.

Having, with as much conciseness and perspicuity as we are able, described the plan of Mr. Lloyd's publication, we shall now, by some extracts and remarks, endeavour to ascertain to what judgment it is entitled by its execution.

It would give us great pleasure to transcribe the closing part of the third chapter, pp. 127—133, which contains a faithful account of what a minister, properly prepared, has both to hope and to fear in the discharge of his office, but our limits will not admit of it.

At p. 143, Mr. Lloyd introduces that doctrine which he affirms to have a commanding influence on the christian system. "The great doctrine, therefore, of the remission of sins, through the expiatory sacrifice of Christ," (having before shewn the necessity of it, he observes,) "is the doctrine which stands, as it were, in the frontispiece of the scriptures, and claims our pre-eminent regard and attention." Our author then proceeds to discuss this fundamental doctrine in a very able and impressive manner. The following passage, in our opinion, discovers a deep knowledge of human nature, and very superior powers of expressing its

most secret, yet most effective, operations.

"Many sin through *despair*, as well as through *presumption*. If a man has far advanced in the career of iniquity, if his reputation be blasted, if all worldly motives to a reform be extinguished, and he feel himself rivetted and enchained in bad habits and connections, he seldom or ever thinks of retrieving his character, of measuring back his steps, through the dark and slippery paths he has travelled: he beholds mountains of insuperable difficulties in his way, and conscious of his impotence, he at length resolves to persevere and to consign himself over at once to the wild dominion of his passions. Whence this daring determination? Whence this presumptuous defiance of heaven and of earth? If we could draw aside the veil, and look into the secret recesses of the soul, we should often discover *despair* in the back ground, constituting the latent source from whence it proceeds. A 'man may sustain his infirmities, but a wounded spirit who can bear?' Feeling the miseries of life, the stings of a guilty conscience, and encompassed about with the terrors of the Lord, where can the sinner find relief? If he look back, a dreary wilderness presents itself to view,—the phantoms of departed joys pass in retrospective vision before him, whilst his sins assume a terrific form, and surround him like an armed host. If he look forward, he beholds death not disarmed of his terrors, nor the grave of its victory. Beyond the grave he sees an angry God, a neglected insulted Saviour, an offended judge, and an awful throne of judgment, without any beams of mercy to gild and enlighten it. Thus comprehended, and locked up in the blindness and unbelief of his mind, and feeling in himself no power to change his heart, or to burst asunder his captive bonds, he begins silently to acquiesce in the most dangerous temptation of any, that there is no hope for him; that his day of visitation is over; that his sun has set in clouds and in darkness, never more to arise. Out of the very ruins of his desolate condition, he sometimes gathers materials for a false magnanimity and courage. Despair not only benumbs and palsies the mind, damps and represses every rising effort, and thus sinks the man into a sullen, gloomy indifference, resembling the silence of death; but it will often kindle a bold insurgent spirit of impiety and rebellion, which pours contempt upon authority, scorns the frowns of justice, and the vengeance of the laws, and laughs at every danger: but in this very laughter the heart is sad; it is the wild laughter of a black despondency; the explosion and coruscations of a deep, sulphureous gloom within." (pp. 154—156.)

For this unhappy state of mind, Mr. Lloyd justly represents the gospel as the only effectual remedy.

The fifth chapter, Of the Nature and Attributes of God, &c. (pp. 221, ad fin.) contains a perspicuous and just statement of the most important doctrines upon that subject; with a constant reference to the errors concerning it which the presumptuous ignorance of modern times has offered to the light. The visionary notions concerning universal benevolence are justly exposed in a note, pp. 232, &c. The *obligation* of man to do good, we have always considered as regulated in proportion to his *power* of doing it; and that the first claim upon his benevolent affections is possessed by those who are most within his reach, and most intimately connected with him. As his connections enlarge, his sphere of possible usefulness is extended in the same degree, and with it the duty of exercising his benevolence. This appears to be the rule by which the objects of human benevolence are to be ascertained, and the course of that virtue to be directed. But to reverse this order, and to substitute for private and effectual benevolence a spurious and unproductive affection for millions in the distant circumference of created being, is such an instance of absurdity as well as of perverted morality, as one could hardly imagine would be hazarded by any who have the least interest in the credit of their opinions. But this is not the only case in which, by a judicial infatuation, noxious creatures, of the intellectual kind, seem to have been permitted to afford the antidote for their own poison. Mr. Lloyd does not appear to have seen Dr. Parr's last Fast Sermon, in which that writer combats the well known paradoxes of Soame Jenyns.

In laying down the foundations of morality, Mr. Lloyd has followed the representation of Bishop Warburton, in one of the least exceptionable and best executed parts of his multifarious work. See pp. 249, &c. note. We are happy to find our author joining the increasing phalanx of those, who think it high time to attack and destroy the philosophistic and pernicious doctrine, which Dr. Paley has rendered too popular, of general expediency. The able prelate just mentioned, and in the work just alluded to, does indeed contend that truth and general utility always coin-

cide: but this is a very different thing from supposing that we are able to determine what general utility is, or that our conjectures concerning it are to be accounted the supreme rule of our conduct.

From p. 331, Mr. Lloyd commences a proof of the use and necessity of reason and learning in ascertaining the sense of scripture, in verifying its prophecies, in explaining its parables, in elucidating its doctrines, &c.

In a note (p. 351) Mr. Lloyd says, that it has been absurdly objected to Dr. Kennicott's great work, that it does not enable us to correct a single important passage in the Old Testament. Absurdly enough, for the reason given: and more so, because it is false. Two instances of important corrections immediately occur to us in the Psalms. The first is Ps. xvi. 10. where many MSS. read חסידך for חסידיך making the word singular, with the Septuagint and the New Testament, and so applicable to our Saviour; instead of plural, as it is in our printed copies, and therefore inapplicable to a single person. The next is Ps. xxii. 17. where the reading of a variety of MSS. is כארו instead of כארי thus confirming the Septuagint, and predicting the very form of the death which our Redeemer suffered by the piercing of his hands and his feet.

The observations concerning the nature of enthusiasm (pp. 262, &c.) are worthy of peculiar attention, especially from those who love to impute that defect to persons to whom it is least applicable. The suggestions also respecting illiterate teachers, and the increase of Dissenters, are marked by the same judicious discrimination, and the same anxiety for the welfare of christianity.

We could have wished that the notes, in this excellent and seasonable work, had been less bulky. Many of them might have been incorporated with the text. We think a plan should be adopted by every author, according to which what constitutes the text or body of the work, and the adventitious information intended to be conveyed by the notes, might preserve their distinct character and be assigned to their proper places. We were rather disappointed likewise in finding a reference to the sources from whence his quotations are derived, sometimes neglected by Mr. Lloyd. The scrupulosity of the present age, in this respect, is one of its few virtues.

But we should neither do justice to this valuable writer, nor satisfy our own feelings, did we not express the high sense we entertain of the services rendered to the religious world by the work which we are now dismissing from our review. It unites two species of composition, which are seldom combined, and which are generally regarded as incompatible with each other,—the didactic and the impressive. Their union, however, it will be universally acknowledged, is a very desirable object; since the influence of what is taught depends so much upon the force of the motives by which its importance is impressed. This union, although we have at times to complain of a deviation from simplicity, we think, has been effected by Mr. Lloyd with great felicity; and while he has neglected no important topic of Christian Theology, he has infused life, vigour, and activity, into the doctrine, by applying it to the heart and conscience. We scruple not, therefore, to recommend this interesting volume cordially and earnestly to the general perusal of christians, and particularly to candidates for holy orders and the younger clergy, for whose peculiar use it is principally and professedly designed.

CLXXIII. *The Vain Cottager; or, The History of Lucy Franklin. To which are prefixed, a few Hints to Young Women in humble Life, respecting Decency and Propriety of Dress.* London, Hatchard. 24to. pp. 84.

The story of Lucy Franklin is well told, and may be of signal use to young women not only in low, but also in high life: for we believe that few whose habits lead them much into the society of the latter, will hesitate in admitting that vanity, a love of dress, and of personal admiration, the evils which this interesting tract is particularly calculated to expose and repress, are not peculiar to the former. The circumstances of the tale, indeed, are exclusively descriptive of low life: the moral, however, may be advantageously ap-

plied by every female from the daughter of the peer to that of the cottager. We shall lay before our readers one extract from it, which will afford a fair specimen of the work.

"Lucy Franklin, with all her faults, had much affection for her parents; and the first week she went to Miss Wiffin's they could not persuade her to eat a mouthful of breakfast or supper, that there might be the more left for them. On the Saturday morning they had but one three-penny loaf to last the whole family through the day; Lucy kissed them with tears in her eyes, and promised to bring them home a good supper in the evening, with what should remain of her five shillings after having paid for it. In truth, it was a relief at this time much needed. Franklin's leg, which had been hurt in his fall, was so bad that he was unable to move from his chair without assistance; the mother herself was not well.—The two eldest boys were gone to sea; Kitty, the second girl, happened to be out of place, and the other children were too young to be of any assistance.

"Lucy and Miss Wiffin passed this day, as they had done the rest of the week, talking of dress, lovers, and amusements; and making their business an excuse for admiring themselves every moment in the glass.

"When night came, and Miss Wiffin had paid Lucy her wages, and given her great commendations for her work, she asked her if she went to church on Sundays? 'Very often,' said Lucy. 'Well, it is better than moping at home all the morning,' said Miss Wiffin; 'and if you will, we'll go together.'—'With all my heart,' answered Lucy. 'Well! my dear,' said Miss Wiffin, 'and what shall we do with ourselves afterwards? If we were in London, we might go to a tea-garden, or upon the water; but here I am afraid we shall find it a terrible long day. However, you must dine with me, and in the evening we will have a walk in Mr. Anstey's park.'—'I am much obliged to you, Ma'am,' said Lucy; 'I will certainly come.'—'What do you go in, my dear?' said Miss Wiffin; 'they dress very much to go in the park.'—'Oh! I shall wear the striped gown I had on the first time I called on you.'—'La!' said Miss Wiffin, 'it is a pity you cannot wear white; every body wears white, and it is so genteel, and so cool for the summer.'—'Yes it is indeed,' said Lucy with a sigh; 'but I have not a white gown.'—'Is that all?' said Miss Wiffin. 'I'll lend you one of mine, with a great deal of pleasure.'

"Lucy, who had long wished to see herself in a white gown, was all gratitude; and Miss Wiffin fetched it immediately, telling Lucy, it would become her delightfully. 'But what do you put on your head, Miss Franklin?' said she. 'This hat I have on,' said Lucy, 'with a bow of the pink riband Ned gave me.'—'What, that old coarse straw hat, as yellow as gold, and of a shape, as if it was made in your great grandmother's time!'—'Do not you think it will do when the pink riband comes on?'

"'Do!' said Miss Wiffin: 'yes, it may do for *you*, because *beauties* may wear any thing; but *I* would not be seen in it for the world.' Lucy was perplexed: 'How shall I manage!' said she. 'Just as you think fit, my dear,' said Wiffin; 'wear that old hat by all means, if you like it; only, to be sure, with a white gown it is a little out of character.' Lucy still loitered on the steps. 'Do you choose,' said her mistress, 'to step back into the shop, and try if you can meet with any thing to suit you? There is that blue bonnet you finished yesterday, how sweetly becoming that was to you! Blue is so charming for people who have light hair and a fine complexion; come, step in, you may as well try it on, you know.'

"Lucy suffered herself to be drawn back; she put on the blue bonnet, and looked in the glass: she thought she had never seen herself so handsome.

"'You shall have it for seventeen shillings,' said Miss Wiffin. Lucy started, and taking off the bonnet, said, it was a great deal more than she could give. 'Come, you look so well in it,' said Miss Wiffin, 'and I have such a friendship for you, that I will do for you what I would not do for any one else; you shall have it for fifteen shillings, and you know very well you have all the materials under prime cost.'—'Fifteen shillings,' thought Lucy, 'the price of three weeks labour, and my parents are starving! No,' said she, 'I can never give so much for a bonnet.'

"'You stingy creature!' said Miss Wiffin, tapping her on the shoulder, 'why there is the third of the money in your hand at this moment, and you shall pay me the rest by little and little as you find convenient. I shall wear my lilac crape to-morrow. I would lend you my chip hat with artificial flowers, with all my heart; only it is known to be mine, and it will look so terribly mean to have borrowed a bonnet, as if you were not worth one of your own.'—Miss Wiffin said no more about the chip hat; otherwise Lucy would have told her that the pink riband would so much change it, that no person would take it for the same. 'Would you like this black bonnet?' said Miss Wiffin. 'To be sure it does not shew to advantage by the side of the blue one, but it is perfectly genteel, and you shall have it for a crown.'

"Lucy tried it on, but she fancied it looked frightful after the other. For above an hour she stood before the glass, not knowing how to decide, trying on the two bonnets by turns; and then taking a peep to see if her own straw hat was absolutely too shabby to wear. At last she considered she had kept Miss Wiffin from her supper so long, that it would be very ungenteel not to take something; and as she could not bear the black bonnet, she fixed upon the blue one, and, thoroughly angry with herself for what she was doing, returned her the five shillings in part of payment. She would gladly have kept them for the present, had

Miss Wiffin offered to give her credit for the whole sum; but she had learnt to be ashamed of the poverty of her parents, and she could not bear the idea of telling a person, whom she looked upon as so fine a lady, that they must go without their supper, unless she procured it for them with the money she had earned. She was in hopes of meeting Ned Symmonds, who had walked home with her the four last nights, and of borrowing something from him: she crept along, looking behind every moment, but no Ned could she discover. Slow as she walked, she found herself at home before she wished. Her mother had been uneasy at her staying so late; the little ones run out to tell sister Lucy, they were very hungry, and to ask what she had brought home for them to eat. Her father was seated at the table; and Kitty had laid the cloth, in expectation of the supper Lucy was to have procured them. Guess, how she must have felt, when a fine blue bonnet was all she had to produce! The children cried; Kitty looked as if she could hardly believe what she heard; her parents, almost for the first time in their lives, scolded her; and told her, so that she had but fine clothes herself, she did not care how hardly they fared. Lucy's heart was bursting when she came into the house; but, unused to be contradicted, she pertly told her father and mother, 'she had a right to do what she would with her own:' and snatching up a candle, she sullenly banged the door after her, and went into her room; and there she staid up very late, curling her hair all over, and darning an old muslin handkerchief, to serve as a veil to wear with her new bonnet. Out of humour with all about her, because she felt she had reason to be angry with herself, she would not say one word to Kitty or the children when they came up to bed. I will leave my readers to conclude, whether she closed her eyes in that state of mind in which a christian would wish to do, should it please God to call her out of the world during the night.

Her wretched parents, now they felt the sad consequences of her excessive love of dress, acknowledged to each other, when it was too late, how much they had been to blame in bringing her up to suppose that her principal care should be to adorn her person." (p. 43—50.)

CLXXIV. *An Essay on the Christian Sabbath, including Remarks on Sunday-drilling.* By Joseph Hughes, A. M. Second Edition. London, Williams. 8vo. pp. 34. Price 1s. 1804.

This tract is very creditable both to the talents and piety of the author. It contains a forcible and convincing exposition of the nature, obligation, and uses of the christian sabbath, and of the mischievous effects resulting from that open disregard of its duties which too much prevails in the land. The author's observations on the infraction—we are sorry to say, the legalized infraction—of this sacred institution, by drills and other military exercises, are peculiarly deserving of attention.

REVIEW OF REVIEWS, &c. &c.

To the Editor of the Christian Observer.

I took occasion, in a former number, to expose the *inconsistency* of the British Critic with himself. According to the promise which I then gave, I now proceed to point out his *heterodoxy*. I will assume, as the ground of my argument, what neither you nor your British Critic will question; that the articles, homilies, and liturgy of the Church of England "do contain the true doctrine of that church agreeable to God's word."* This being granted, my task will be rendered very easy: for it will only be necessary to compare the assertions of the British Critic with those of the church, in order to manifest their contrariety. It may be convenient to state that the edition of the homilies, to which my appeal shall be made, is that printed at Oxford in 1802.

* See his Majesty's declaration prefixed to the articles.

The following passages are extracted from the British Critic, and I must refer the reader to the notes upon them for the proof of their inconsistency with the opinions maintained by the Church of England.

"We cannot help expressing our astonishment," say the conductors of that work, "as Warburton expressed his, that any other death should have been understood by the denunciation, '*In the day that thou eatest thereof, thou shalt surely die*,' than the forfeiture of immortality." Vol. XXI. p. 592. And it is added (p. 593) "We know nothing from which all mankind are undoubtedly redeemed by Christ, except the everlasting power of the grave (1.)"

(1.) The homily of the nativity (p. 338) states, that by Adam's breaking the commandment of God, "it came to pass that as before he was blessed, so now he was accursed; as

"Nothing can be clearer than that the first great purpose, though by no means the only purpose for which Christ came into the world, and suffered death upon a cross, was to restore to all mankind that immortality which was forfeited by the fall of Adam." Vol. XXI. p. 596 (2.)

"What is meant in the article by *God's wrath and damnation?* Evidently not *eternal torments*, unless the doctrine of the articles be at variance with that of St. Paul, Rom. v." Vol. XXI. p. 601. (3.)

"But was not human nature depraved and corrupted by the fall, so as to have been ever since 'utterly indisposed, disabled, and made opposite to all good, and wholly and continually inclined to all evil?' So said the rebellious divines at Westminster." Vol. XXI. p. 596. (4.)

before he was loved, so now he was abhorred; as before he was most beautiful and precious, so now he was most vile and wretched in the sight of his Lord and Maker: instead of the image of God, he was now become the image of the devil; instead of the citizen of heaven, he was become the bond-slave of hell, having in himself no one part of his former purity and cleanness, but being altogether spotted and defiled; insomuch that now he seemed to be nothing else but a lump of sin, and therefore by the just judgment of God was condemned to everlasting death." And to shew what is meant by the expression "everlasting death," it is added a little lower down, "O what a miserable and woful state was this, that the sin of one man should destroy and condemn all men, that nothing in all the world might be looked for but only pangs of death and pains of hell." But could this have been the case had Adam's soul, as well as his body, been mortal?

The homily of the passion is still more express in affirming, that the death to which Adam was sentenced, was not merely "the forfeiture of immortality;" for after quoting (p. 355) the very passage of scripture, which is marked with Italics in the above extract from the British Critic, the following words are added—"Now as the Lord had spoken, so it came to pass. Adam took upon him to eat thereof, and in so doing he died the death, that is to say, he became mortal, he lost the favour of God, he was cast out of paradise, he was no longer a citizen of heaven, but a firebrand of hell and a bond-slave to the devil. To this doth our Saviour bear witness in the gospel, calling us *lost sheep, which have gone astray and wandered from the true shepherd of our souls.* To this also doth St. Paul bear witness, (Rom. v.) saying, that *by the offence of only Adam, death came upon all men to condemnation.* (See note (3) So that now neither he, nor any of his, had any right or interest at all in the kingdom of heaven, but were become plain reprobates and castaways, being perpetually damned to the everlasting pains of hell fire." Many other passages to the same purpose might be pointed out, but surely these are sufficient to establish, at least in one important instance, the difference between the British Critic and the Church of England.

(2.) It undoubtedly must appear very extraordinary, if the *first great purpose* of Christ's incarnation and death be correctly stated by the British Critic, that it should not once have been mentioned by our church, although she dwells much on the nature and purposes of these great events. In the second article it is stated, that Christ was made man and crucified, "to reconcile his father to us, and to be a sacrifice, not only for original guilt, but for actual sins of men." Surely it might have been expected, that something of the *first great purpose* of our Saviour's mission would have been noticed in this place.

In the homilies, as well as in the Bible, our Saviour is distinguished, not as the restorer of the forfeited immortality of the soul, (though he is as the revealer of immortality,) but as "the Lamb of God which taketh away the sins of the world." (p. 15. 341, &c.) See also the Liturgy passim. And at p. 845 we are distinctly told by the church what it was she considered as the end of Christ's coming. "The end of his coming," it is there said, "was to save and deliver his people, to fulfil the law for us, to bear witness unto the truth, to teach and preach the words of his Father, to give light unto the world, to call sinners to repentance, to refresh them that labour and be heavy laden, to cast out the prince of this world, to reconcile us in the body of his flesh, to dissolve the works of the devil, last of all," meaning, as I conceive, that this was the *first great purpose* of his coming, "to become a propitiation for our sins, and not for ours only, but also for the sins of the whole world." See also p. 361.

(3.) By comparing the above extract with the homilies, p. 355, (quoted in note (1) the reader will, at once, perceive how widely the British Critic differs from our church in the interpretation of St Paul's meaning, Rom. v. Our reformers, it will be seen, did not think that to understand by *God's wrath and damnation* eternal torments was at all inconsistent with the doctrine of St. Paul in that chapter, for they adduce it in proof of our "being perpetually damned to the everlasting pains of hell-fire"

(4.) But what said the framers of our homilies? Some passages have already been produced, which serve very much to strengthen the view which the rebellious assembly of divines took of the subject. Let us hear what our church has still to say upon it. "Thus we have heard how evil we be of ourselves, how of ourselves and by ourselves, we

"The infant mind seems to be merely passive."—"In this state many associations, the source of future passions, are formed in it long before it acquires or can acquire the use of its reasoning and moral powers; so that every man, naturally engendered of the offspring of Adam, must, as the article teaches, be very far gone from original righteousness before he arrive at the years of discretion."—"Such, however, must have been the moral state of his descendants, though the forbidden fruit had never been tasted." Vol. XXI. p. 600. (5.)

"By original righteousness nothing can be meant but the equal balance of Adam's faculties." Vol. XXI. p. 600. "Adam, at his first creation, we believe to have been"—"fully able to perform '*civilem justitiam, et diligendas res rationi subjectas*,' but an absolute stranger to spiritual things, till by the first covenant of grace he was made an heir of immortality, and 'endued,' as the church teaches, 'with all kinds of heavenly gifts.'" Vol. XXI. p. 605. (6.)

"It is a matter of no importance whatever, whether a man believe the corruption of human nature to be positive or negative." Vol. XXI. p. 605. (7.)

have no goodness, help, or salvation, but contrariwise sin, damnation, and death everlasting." (p. 14.) Again—"We are of ourselves very sinful, wretched, and damnable,"—"of ourselves, and by ourselves, we are not able to think a good thought, or work a good deed, so that we can find in ourselves no hope of salvation; but rather whatsoever maketh unto our destruction." (p. 15.) "Before Christ's coming into the world all men, universally in Adam, were nothing else but a wicked and crooked generation, rotten, and corrupt trees, stony ground, full of brambles and briars, lost sheep, prodigal sons, naughty unprofitable servants, unrighteous stewards, workers of iniquity, the brood of adders, blind guides, sitting in darkness and in the shadow of death: to be short, nothing else but children of perdition and inheritors of hell-fire." (p. 344.) From many other passages to the same purport, I shall select only one more at p. 290. "Man of his own nature is fleshly and carnal, corrupt and naught, sinful and disobedient to God, without any spark of goodness in him, without any virtuous or godly motion, only given to evil thoughts and wicked deeds." Compare these passages with the expressions which the reviewers reprobate when employed by the divines at Westminster, and they will be found to have included our church in the same condemnation.

(5.) The above passage is as dexterous a perversion of the ninth article as I have ever seen. I must beg the reader to compare them together. What, on the hypothesis of the British Critic, can be meant by the "infection of nature" in that article? and by "the first infection of our first father Adam," in the homilies? (p. 9.) At p. 41, it is asserted, that all that came of Adam "have been so blinded through original sin, that they have been ever ready to fall from God and his law." See also p. 338, already quoted in note (1.) where it is further said, "If this so great and miserable plague," (viz. everlasting death) "had only rested on Adam, who first offended, it had been so much the easier, and might the better have been borne. But it fell not only on him, but also on his posterity, and children for ever; so that the whole brood of Adam's flesh should sustain the self-same fall and punishment which their forefather, by his offence, most justly had deserved." I need take no trouble in shewing how contradictory to these views are the sentiments of the British Critic.

(6.) Here again the British Critic and the homilies seem to be strangely at variance. In proof of this I need only quote one passage from p. 337. Man, it is there said, in the beginning of the world "was made according to the image and similitude of God, he was endued with all kind of heavenly gifts, he had no spot of uncleanness in him, he was sound and perfect in all parts, both outwardly and inwardly, his reason was uncorrupt, his understanding was pure and good, his will was obedient and godly, he was made altogether like unto God in righteousness and holiness, in wisdom, in truth; to be short, in all kind of perfection." Surely this is something very different from "the equal balance of Adam's faculties." I would just notice the British Critic's extraordinary perversion of the passage in the homilies which has been last quoted. The homily states Adam, when he was "created and made," to have been "endued with all kind of spiritual gifts." The reviewer asserts, that he was an absolute stranger to spiritual things at his first creation, and that it was not till after his fall that, by the covenant of grace, he was first endued with heavenly gifts. See also the first extract, note (1.), for a decisive contradiction.

(7.) So far is our church from agreeing with the British Critic in this sentiment, that the homily of the Passion opens with a direct contradiction of it. "That we may the better conceive," says our church in that homily, "the great mercy and goodness of our Saviour Christ, in suffering death universally for all men, it behoveth us to descend into the bottom of our conscience, and deeply to consider the first and principal cause wherefore he was compelled so to do. When our great grandfather Adam had broken God's commandment in eating the apple forbidden him in

"Why we should perplex ourselves about *the depravity of human nature*, or what good can possibly result from unfeigned sorrow, or deep anxiety, in the soul on that account, we are unable to conceive. (8.) We did not make ourselves, and can therefore feel nothing of that godly sorrow for such depravity which worketh in actual sinners repentance unto salvation. (9.) If it be the author's meaning that we should feel unfeigned sorrow and deep anxiety, because Adam entailed weakness and corruption on his posterity, to what can this possibly lead, but to the secret execration of our common ancestor?" Vol. XXII. p. 32. (10.)

The British Critic, after all this, with great appearance of candour, admits it to be "extremely probable that our reformers, or at least some of them, did believe a moral disease, or depravation of the mental faculties, to have been propagated from Adam through all his posterity, and there are a few detached places of scripture which seem to countenance this opinion." Vol. XXI. p. 605. But after the reader has perused the notes subjoined to this letter, he will not think that the British Critic has conceded much; on the contrary, he will see, not only that probably *some* of our reformers *believed*, but that our church repeatedly and unequivocally affirms, the propagation of a moral disease from Adam through all his posterity; a truth which the British Critic has employed all his ingenuity to invalidate.

I might have pointed out many other passages in the British Critic, at least equally heterodox with those which I have selected, and I might also have swelled my paper by proofs drawn from the liturgy, as well as from the articles and homilies, but the above may suffice for the present.* I shall be extremely happy if this letter, which I know will meet the eyes of the editors of that work (for they regularly read the Christian Observer) should induce them to be more cautious in future, how they venture, for the sake of depressing an obnoxious author, to impugn tenets which they have solemnly subscribed in their individual capacity; and on their attachment to which, has rested their claim as reviewers to public patronage.

A SINCERE FRIEND OF THE CHURCH OF ENGLAND.

☞ We wish to take this opportunity of adverting to a passage in the last

paradise, at the motion and suggestion of his wife, he purchased thereby, not only to himself, but also to his posterity for ever, the just wrath and indignation of God."

(8.) Let any candid man read the twelfth, thirteenth, fourteenth, and fifteenth pages of the homilies, and then say whether the spirit of our reformers has been transfused into the above extract. I cannot conceive, except for reasons which will be found in 1 Cor. ii. 14. how such a sentence should ever have been penned.

(9.) Something very like this is the hackneyed plea of the sensualist, who gives the rein to his passions.

(10.) This is surely a strange inference to be made by a christian divine! Ought not the knowledge of our weakness and corruption rather to lead us to embrace with joy and gratitude, the deliverance wrought out for us, and offered to us by Jesus Christ? Would it be right in me to execrate my father's memory, because, in consequence of his extravagance I was now a beggar; or, what is still more to the point, because I had inherited from him a painful disease, which his debauchery had engendered? It is worthy of remark, that the passage of Mr. Overton's work, which has excited the above extraordinary criticism, occurs in his chapter on Repentance, respecting which Mr. Daubeny says, that he observes "nothing in it but what appears conformable to the doctrine of the Church of England." Vind. Ang. p. 232.

* "It is our opinion," says Mr. Overton in his chapter on Repentance (p. 160,) "that in order to salvation, a *change of mind*, of views and dispositions, must be effected in *every person*, wherever born, however educated, or of whatever external conduct." We should not have supposed that any candid believer in the Bible, much less any conscientious subscriber of the doctrines of our church, could have objected to this scriptural statement. The British Critic, however, says, that this is by no means his opinion. Vol. XXII. p. 31. and produces the case of a man whose "soul thirsteth for God, whose flesh longeth for him," as one in which no change is necessary. But why is it not necessary? Why, but because it has already taken place. It is remarkable, that Mr. Daubeny, of the whole of whose "Vindiciæ Anglicanæ" the British Critic speaks in terms of the most unqualified eulogium, has expressed his approbation of the above passage of Mr. Overton's book; for it forms a part of the chapter in which, he says, he has observed nothing but what appears conformable to the doctrine of the Church of England. See the close of the last note.

number of the British Critic, p. 25, in which he has thought proper to honour our work with a particular notice. "It is the aim," says he, "of these writers" (the Editors of the Christian Observer and Mr. Overton) "to represent him," (Mr. Daubeny) "and every Anti-calvinist, who contends for the apostolical constitution of the church, and considers schism as a heinous sin, as a mere formalist in religion, who, in the cant of the party, 'makes little use of the SAVIOUR, and rests every thing on external profession." The main defect in this representation, as far as it respects us, is, that it is totally destitute of truth, and has not even the shadow of a foundation to stand upon. We have never employed the phrase which is attributed to us. We have never spoken of Mr. Daubeny as a mere formalist, who rests every thing on external profession; and so far have we been from regarding in that light every Anti-calvanist who contends for the constitution of the church and regards schism as a sin, that one object of our work has been to defend pious men of that description from the intemperate of the opposite party. We here, therefore, formally deny the charge, and we take upon us to aver, that the British Critic cannot produce a single passage from our pages to substantiate it. He ought, therefore, from a regard to his own character, and from a regard also to christian charity, to retract it."*

We should not have said so much on this subject but for a hope that, although the prejudices of the British Critic have led him, rather precipitately, to prefer an unfounded accusation against us, yet he will not wilfully persist in it. We trust he is not disposed, like some of his contemporaries, to set aside, in the conduct of his work, the consideration of truth and justice, and to violate the established laws of literary warfare, in order to blacken an opponent.

* The reviewer states in the same page, that *many* instances are produced by Mr. Daubeny, in which we are convicted of having so mutilated his words as to exhibit him teaching the contrary to what he actually taught. Now Mr. Daubeny himself only alleges *one* instance of the kind, and if the British Critic will read with care our volume for 1802, p. 623, he will, probably, see reason to think that, even in that instance, the charge is wholly unfounded. Surely the British Critic does not expect to enhance his, in some respects, well earned reputation, by such misrepresentations as these.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

DR. HOLMES, recently promoted to the Deanry of Winchester in reward of his indefatigable Biblical labours, has just published a "Statement of the Receipt and Expense for the Fourth Year since the Commencement of the Subscription to the Publication of the Septuagint Collations." The whole book of *Deuteronomy* has been printed since the last account. A *Preface to the Pentateuch*, containing among other things, an account of the MSS. and other Copies so far collated, has also been prepared and printed, and is now produced, together with the Book of Deuteronomy, completing the first volume of the work. The sum in hand for publication is £.536. 2s; and the Subscriptions unpaid £78. The money in hand for the Collation, which has now been engaged in sixteen years, is only £.88. 12s. 8d. The Dean, therefore, still continues his earnest application to all the friends of sacred learning for farther assistance, and engages to apply the utmost attention in his power towards forwarding the publication.

In the press, the Seventh and last Volume of the the *Bibliographical Dictionary*.—Two new editions, fine and common, of Bogue's *Essay on the New Testament*, with very considerable alterations and improvements.

Some valuable MSS. of Archbishop Leighton are said to have been recently discovered, viz. 1. *A Commentary upon the first Nine Chapters of St. Matthew.*—2. *A Lecture upon the Sixth Chapter of Isaiah.*—3. *A Lecture upon Romans* xii. 9.—12.—4. *A Sermon preached to the Clergy, from* 2 *Cor.* v. 20.—5. *A Discourse upon the Creation, from Psalm* viii. 3.—9.—6. *A Fragment upon the Woman of Canaan.* The Archbishop is said to have left behind him also, *An Exposition of the Epistle to the Ephesians*, which, it is said, there is some hope of recovering. It is intended to publish a new and uniform edition of the Archbishop's Works, in six volumes octavo, one volume quarterly; in which the above pieces, and what may yet be obtained, will be included, together with his life enlarged from authentic materials.

The Editor of Calmet's Dictionary has put to press, a new Work, intended as *A Companion to the Holy Bible:* the First Part being Dr. Wells's "Historical Geography of Scripture," revised, corrected, and improved; with *Geographical Excursions*, intended to ascertain cer-

tain facts of importance; accompanied by Maps, Plans, Views, Medals, and other Plates suitable to the subject. The Second Part of this *Companion* will contain the History of the Sacred Books, the Lives of the Writers, Remarks on their Styles of Compositions, &c. Of this work there will be Two Editions, one on common paper, in Shilling Numbers, crown 8vo; published monthly. Another on fine paper, in Five Shilling Parts, demy, 4to, each containing Three Shilling Numbers; published every three months.

Preparing for the press, *Memoirs of the Life and Writings of the late Rev Hugh Farmer;* to which will be added, some *Original Pieces*, and several of his *Letters*.—A new and uniform Edition of the *Works of Dr. Witherspoon*, comprising several Pieces never before printed in this country; a volume to be delivered monthly, price 3s. 6d. in boards.

Mr. Thomas Taylor is employed in translating into English the *whole Works of Aristotle*, with the substance of the best Greek Commentaries upon his Writings.

The late Professor Carlyle has left *Poems suggested chiefly by Scenes in Asia Minor, Syria, and Greece.* It is proposed to publish these in one volume, price 21s. with Prefaces selected from the Author's Journal, and embellished with Two Views; one the Source of the Scamander, and the other the Aqueduct over the Simois.

Proposals have been circulated for publishing by Subscription, the *principal Works of the late Rev. David Simpson*, M. A. to be comprised in three volumes 8vo. price 8s. per volume in boards.

Mr. Jowett, of High Holborn, has obtained a patent for a new *Fire-guard stove*, which is simple in its principle, easy in its application, and an effectual preservative against the fatal accidents which so frequently arise from children's clothes, and ladies' dresses catching fire. It is a sort of Wire Fender, which, when fixed in its proper position as a guard, covers the front of the fire completely at a short distance; and, when not used, is made, by means of a narrow opening at the side of the stove, to run back behind it. It turns on centres at top and bottom, by means of cranks; nor is it liable to be out of repair. The expense is from two to four guineas.

Mr. J. D. Ross, of Bateman's-buildings, Soho-square, has been presented with ten guineas by the Society of Arts, for his contrivance of a Ring, with an expanding and contracting power to fit various sized Fingers, or the same Finger, however varied in size by the seasons or other circumstances. This is effected by means of a spring-gauge; the additional expense of which is trifling.

It appears from a Report published by Sir Joseph Banks, that the wool of his Majesty's Spanish Flock has improved since the sheep were imported from Spain; and that it will, in a very few years, equal, if not excel, the very best imported into this kingdom. His Majesty's patriotic views in the introduction of the breed begin to be duly appreciated; and as the speculation on Spanish Sheep is evidently on the increase, his Majesty has been pleased to permit the rams and ewes, which are to be annually parted with from the Royal Merino Flock, to be sold by auction, on the presumption of this being the most likely manner of placing the best individuals of these improved breeds in the hands of persons most willing to preserve and improve them.

Some cases having been recently brought forward, in which patients received the small Pox who were considered to have passed through the Cow Pox, a statement was delivered in, on the 24th of July, of at least sixty persons who had been vaccinated from two to five years ago, and who, within these few weeks, were inoculated for the Small Pox at the Small Pox Hospital, and in other public situations, under the eye of, at different times, one hundred gentlemen, who had watched the progress of the inoculation with unexampled attention. It appears, that *not one of these patients took the Small Pox, though pains were bestowed to produce the infection before unpractised for that purpose.* Inexperienced inoculators may, indeed, sometimes imagine, that their patients have received the vaccine infection when they have not; and hence the public will continue to be alarmed with accounts of instances of Small Pox in persons asserted to have had the Cow Pox; but the above mentioned experiment confirms all previous enlightened experience, and may satisfy every reasonable person, that the vaccine matter, when properly received into the habit, is a security against infection from variolous matter.

In our last (p. 442) we gave some account of the formation and object of the LADIES' COMMITTEE *for promoting the Education and Employment of the Female Poor.* Circular letters have since been addressed to the Members of the Ladies' Committee, and to such other Ladies in the country as are likely to co-operate in the designs of the Society, requesting their assistance in forming district committees in their neighbourhood, on the same plan, and with the same views, as that established in the metropolis. These Ladies are desired, among other things, to use their utmost endeavours to procure subscriptions,* and collect information for the society during the summer: and such of them as reside in the country are particularly requested to inquire into the state of education of the female poor in their neighbourhood,† and to transmit an account of it to the Ladies' Committee as soon as possible, as well as to inform them, from time to time, what progress has been made in its improvement. The Members of the Ladies' Commit-

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* The qualification for election into the Ladies' Committee, is the subscription of one guinea a year or more.

† A very judicious set of queries accompanies the circular letter, which will considerably facilitate the procuring of the necessary information.

tee are further desired to attend to the conduct of the Charity Schools in their parish or vicinity; to inquire for proper School Mistresses willing to undertake Day Schools or Sunday Schools; and to establish, at least, a Sunday School, where no plan of education now exists. The Ladies' Committee will be happy to receive communications with respect to the objects of their institution, addressed to 190, Piccadilly.

FRANCE.

Cuvier, the well known Naturalist, has lately published a work on the *Species of Animals which no longer exist.*

Anquetil Duperron has published the second volume of his *Translation of the Dupnek Cat,* which contains the ancient and secret doctrines of the sacred books of the Hindoos. The same scholar is engaged in preparing a Dictionary and Grammar of the Sanscrit Language.

GERMANY.

Bothe has published a complete *Version of Euripides in German,* in five volumes, 8vo.

In Germany a work is published, intitled, the *Italian Cabinet.* It is divided into seven parts.—1. Minerals, and Species of Lava.—2. Bronzes.—3. Etruscan, Roman, and Egyptian Vases.—4. Shells found in the Gulph of Naples.—5. Notices of the most distinguished Persons at present living in Rome and Naples.—6. Engravings of Views in and near those cities; and 7. Accounts of the present state of the Fine Arts there.

At the Easter Leipsic Fair of last year, three hundred and fifty booksellers brought four thousand works to market; and at the Michaelmas Fair following, about two hundred booksellers brought one thousand works.

RUSSIA.

A large Collection of Books, to the value of £ 62,000, is to be disposed of, under permission of his Imperial Majesty, by way of lottery, at Moscow. The largest prize will be of books to the value of £ 1250. Besides this there are thirty-five thousand other prizes, the least of which is valued at ten roubles. The Emperor has purchased one thousand tickets, which he means to distribute among the various establishments for Public Instruction.

Public lectures are delivered in Petersburg, to the Artillery Corps, on Mathematics, Physics, Chemistry, &c.; at which the officers are obliged diligently to attend, as it is understood that those only will in future be promoted who have made a proficiency in those sciences.

Prince Urussoff, who some time since gave a valuable Collection of Medals to the Academy of Sciences at Petersburgh, has just presented to the University of Moscow, a large *Collection of Greek, Roman, and Russian Antiquities,* valued by judges at one hundred thousand roubles; and to the Gymnasium of the same city, a Collection from his Cabinet of Natural History, valued at fifty thousand roubles.

Vaccination is making rapid progress in Russia. In the year 1803, about fifteen thousand children were inoculated in Lesser Russia with success. Drs. Ramur and Hahn have lately published an account of the progress of their Vaccine Institution at Riga; by which it appears, that, in the course of five months, they inoculated four hundred and forty-four children and adults with entire success. Above one thousand children belonging to the peasants have been successfully inoculated in Livonia, Esthonia, and Courland, with matter distributed by these physicians.

NEW SOUTH WALES.

Captain M'Arthur has found, from an experience of many years, (see our volume for 1803, p. 772), that the climate of New South Wales is peculiarly adapted to the increase of fine woolled sheep; and that, from the unlimited extent of luxuriant pastures with which that country abounds, millions of those valuable animals may be raised in a few years, with but little other expense than the hire of a few shepherds. He has solicited, in consequence, the protection of government; permission to occupy a sufficient part of unoccupied lands to feed his flocks; and the indulgence of selecting from among the convicts for shepherds, such men as may, from their previous employments, know something of the business.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Sermon preached before the Lords in the Abbey Church, Westminster, 25th May, 1804, being the Day appointed for a General Fast. By the Bishop of Gloucester. 1s. 6d.

The Authenticity, uncorrupted Preservation, and Credibility of the New Testament. By Godfrey Less, late Professor in the University of Gottingen. Translated from the last Edition of the German. By Roger Kingdon, A. M. 8vo. 7s. boards.

The Limit of our Inquiries with respect to the Nature and Attributes of the Deity: A Sermon preached before the Universities of Cambridge, July 1, 1804. By Charles Law, D. D. 4to.

The Importance of Education to the Christian Minister; a Sermon preached at Exeter, June 1804, in Recommendation of the Academical Institution in that City. By John Kentish. 8vo.

MISCELLANEOUS.

Ancient and Modern Malta; containing a Description of that Island, its Productions, Government, Monuments of Antiquities, &c. as also the History of the Knights of St. John of Jerusalem; with a particular account of the Events, which preceded the Capture of

the Island by the French, &c. By Louis Boisclin, Knight of Malta. Illustrated with views, &c. 3 vols. 4to. £.4. 4s. boards.

The Third Volume of the Abridgment of the Philosophical Transactions; edited by Drs. Hutton, Shaw, and Pearson. 10s. 6d.

The Æneid of Virgil, translated into French Verse. By the Abbé Delille. 2 vols. 8vo. 14s. boards.

An Answer to Mr. Goldson, proving that Vaccination is a permanent Security against the Small Pox. By John Ring, Member of the College of Surgeons, London. 1s. 6d.

A Treatise on Gun-shot Wounds (which obtained the Premium given by the Royal College of Surgeons, for the Year 1803.) By Thomas Chevalier. 4s. 6d. boards.

A Letter to the Rev. R. Warner. By the Rev. Thomas Falconer. To which is now added a Postscript. (The Postscript gratis to the Purchasers of the Letter only.) 1s.

A Letter to the Rev. Thomas Falconer; in which a Vindication of the Rev. R. Warner's Sermon, entitled, "War inconsistent with Christianity," is attempted. 1s.

The Bibliographical Dictionary, Vol. VI. which finishes the Alphabet; containing, among other important Articles, an ample Account of Testaments.

Letters on Silesia, written during a Tour through that Country in the Year 1800, 1801. By his Excellency John Quincey Adams. Embellished with a New Map. 8s. boards.

The History of Leicestershire, containing the Hundred of West-Goscote. By John Nichols, F. A. S. Embellished with ninety-five Plates. *The Fifth Portion.* Folio.

RELIGIOUS INTELLIGENCE.

MISSIONS OF THE UNITED BRETHREN.

THE Fortieth Number of the periodical accounts of these Missions has just appeared, from which we extract a few particulars.

WEST INDIES.

From the West India Islands, in general, the accounts to May last are said to be pleasing.

At Antigua, "the blessed work" of converting the negroes to christianity is said (April 5, 1804) to go on progressively, and there are, in general, more who attend public worship than last year. A weekly meeting with the children has proved the means of exciting in many, both young and old, a concern for their salvation.

"The Passion Week and Easter Sunday," says one of the Brethren, "were seasons of much blessing. On Good Friday, the chapels, in all three places, could not contain the number of still and attentive hearers. I mean at nights; for in the day-time there are but few that have leisure to attend. However, for the sake of those who, being unemployed in the fields,* either from age or infirmity, or other causes, may find an opportunity to meet together and hear a word of our Saviour, we have been diligently engaged in visiting the different estates, and in the Passion Week alone, had meetings on 34 plantations, besides the usual evening services in the chapel. I mean only in the district belonging to St. John's: how many estates may have been visited by our Brethren at Gracehill and Gracebay, I cannot tell. At St. John's, at day-break, on Easter-Sunday, our whole yard was crowded with people who could not find room in the church. During the Easter-morning Litany, in the burying-ground, the most awful silence prevailed, notwithstanding the numerous auditory. At the time of the public preaching our whole place was again crowded. About 2500, or perhaps 3000 negroes listened attentively to the sermon, preached by Brother Light, on the text of the day: '*Jesus Christ hath abolished death and brought life and immortality to light through the gospel.*' The rest of the meetings were also well attended throughout the day.

"From Easter 1803 to Easter 1804, there have been admitted to the Lord's Supper: at St. John's, 84; at Gracehill, 59; at Gracebay, 41; in all, 184 negroes. During the same period were baptized, or received into the congregation (being baptized as children:) at St. John's, 108 adults and 101 children; at Gracehill, 57 adults and 46 children; and at Gracebay, 35 adults and 26 children; in all, 353 persons." (p. 281, 282.)

SOUTH AMERICA.

At Paramaribo, the Mission among the negro slaves prospers. On Christmas-day five were baptised. The Mission to the free negroes at Bambey, seems less promising: and that at *Hope*, on the Corentyn, has likewise to struggle with great difficulties; which, it is supposed, the capture of Surinam by the English may in part remove.

NORTH AMERICA.

A new Mission Settlement is about to be established among the Indians on Lake Erie.

A Mission has commenced among the *Cherokee* Indians at Spring Place,

* On Good Friday, it would therefore appear, that the Negroes who are not incapacitated by age or infirmity, are *employed in the field.* A strong proof of the regard of West Indians to religious institutions!—EDITOR.

in which the brethren have been greatly assisted by Colonel Meigs, the American agent, but hitherto with little or no success. Indeed, "It appears," say the brethren, (p. 315,) "as if nothing less than the destruction of the whole Mission were meditated by the enemy of souls, who, by his emissaries, is raising every kind of difficulty to prevent its success."—"But we trust," they add, "in our Almighty Saviour, whose power is infinite, and who will not suffer the evil one to keep possession of his prey, but in due time deliver this benighted nation from the power of darkness and death, and bring many of them to the knowledge of the truth, and the enjoyment of salvation, by his grace and the power of his atonement."

A Mission is likewise meditated among the *Creeks*, to which Colonel Hawkins, the American agent, promises to give every facility. The following account of the Creek nation will, probably, interest our readers.

"The Creek nation consists of about 70 to 80,000 souls. They are divided into two principal tribes, the Muscogulgee (singular, Muscogee) and the Seminoles. The Muscogulgee are the largest and most civilized part of the nation. They live on the rivers Mobile and Chatahochie, and their several branches, within the territory of the United States, in 37 towns. Every town has two, three, or four villages belonging to it, some of which are as large, or larger, than the town itself. Those living on the Mobile and its branches, are called the Upper Creeks, and those on the Chatahochie (which after its junction with the Flint, is called Apalachicola,) the Lower Creeks. The Seminoles, which is the smallest division of the nation, live in seven towns, with their dependent villages, chiefly in East Florida. The Creek language is bold, and sounds well. It is also more easily learnt than some other Indian languages; but it has several dialects. The purest of them is that of the Upper Creeks, and generally understood, being used in all public transactions. The Creeks are, at present, pretty well disposed towards the white people, and they begin to acknowledge, that the government of the United States is sincere in its friendship towards them; though this is chiefly to be understood of the Muscogulgee. The Seminoles are rather more disaffected, their well-known chief, Bowles, having influenced them against the white people; nor can they hide their grief, that he is still a prisoner.

"The Creeks are rather jealous of the christian religion, which proceeds from their having heard much of the cruelties formerly practised by their neighbours, the Spaniards, and the Romish priests. They likewise accuse some ministers of the English church, of having interfered in their political concerns.

"By the unremitting exertions of the government, and particularly the great attention of Colonel Hawkins, for these seven years past, the Muscogulgee have been, in some places, prevailed upon to attend to agriculture, the rearing of cattle, and a few manufactures. For these several years past, they have raised corn, reared pigs and black cattle, planted cotton, and wove cloth, and also established a pottery. However, in all these branches, they are, as yet, inferior to the Cherokees. Colonel Hawkins is now endeavouring to establish schools among them, which he means to begin next year." (p. 317—319.)

Attempts have likewise been made by the brethren to preach the gospel to the *negroes* in the neighbourhood of their settlements, and eighteen converts have been made. In their meetings, both on Sundays and other days, such negroes sometimes attend as travel with their masters, or "are brought into the country for sale by the negro traders," and they always behave with becoming devotion. In October last a gentleman, with his family and negroes, in all 60 persons, passed through *Salem*. Almost all came to see the church. A hymn accompanied by the organ was sung: after which one of the brethren addressed them on the subject of what our Saviour had endured for us, and asked whether any of them had heard the gospel and been baptized. On this a negro rose, and said—"Yes, we have heard the gospel! I, and that aged brother," (pointing to a man 80 years old, who had been shedding many tears,) "and more of us are baptized, and we believe in our dear Lord and Saviour, that he has suffered all this for us."—"I also know I ought to love him more than I do, and to be more obedient to his word. I often pray to him for his grace. I also wish to live in peace with all men, and in fervent love to my dear Lord. And now, brethren," (turning to the rest of the negroes) "I hope you have all heard, and taken to heart, what this servant of Christ has told us, how our Lord suffered and died for us to cleanse us from sin."

Some extracts from the Diary of the Mission at *Bavianikloof*, near the Cape of Good Hope, we must defer till next month.

BENGAL.

We have been much gratified by an account, with which we have lately been favoured of the state of religion in Calcutta. From this it would appear, that a very considerable amelioration in the manners of that great city had been gradually taking place since the administration of Lord Cornwallis, when a new tone was given to the general sentiment on the subject of religion. The influence of religious principle has become much more predominant. The churches are well attended, and the decorum and attention of the congregations strike new comers with surprise. Family worship has been established in several houses; and a great comparative degree of regularity and correctness of conduct has, very generally, taken place of the dissipation for which the capital of our Indian empire was formerly distinguished. In Calcutta there are neither plays nor masquerades; and gaming is absolutely put down. As a proof of the growing regard of the people of that place to religion, it is stated, that no less than forty-two thousand rupees were raised among them in one year for religious and charitable purposes. The college is represented as flourishing, and the discipline of it to be so strict, that idleness, inattention, neglect of study, the contracting of debt, or any open immorality is deemed sufficient grounds of expulsion.

OTAHEITE.

Accounts lately received from this island, dated in April 1803, state that the Missionaries having attained the native language, frequently preach to the natives, in some places to few, in other places to considerable numbers. About 3700 adult natives had had an opportunity of hearing them during a tour round the island; but though a few are inquisitive, no positive fruit of their labours, in the conversion of the heathen, has yet been perceived. Discase and war are said to have made such havoc in the island, as to reduce its population to 6 or 7000.

Accounts of a still later date, September 2, 1803, have been received, which contain the news of the sudden death, by an apoplectic fit, of *Pomarre*, the principal chief of the island, and the great protector of the Missionaries. The Missionaries, who had been greatly alarmed for their safety, were, however, induced to continue in the island, by the assurances of Edea, that whatever changes might take place they should be secure.

VIEW OF PUBLIC AFFAIRS.

FRANCE.

THE French official papers have been chiefly filled, during the last month, with accounts of the vain parade and ceremonies which have taken place at the court of the new Emperor; or with the details of the amiable condescension and affecting benevolence shewn by him and his imperial consort on different occasions. He is said to be now on a visit to the camps on the coast, with a view of hastening the preparations for the invasion of this country, and of superintending himself the embarkation of his troops.

As yet there has been no acknowledgment, on the part of either Russia, Austria, Denmark, or Sweden, of the new title by which Bonaparte has thought proper to dignify himself. Such sovereigns, however, as feel their power to dependent on the will of France have deemed it advisable to pursue a different course, and to employ, towards the new Emperor, the same cerimoniousness of etiquette, which is observed in the case of established governments.

Rumours of continental confederacies have of late been very frequent. It has for several days been confidently asserted, that a treaty offensive and defensive had been entered into between Great Britain and Russia, for the purpose of circumscribing the enormous power of France. No credit, however, appears to be due to these reports.

Louis XVIII. is said to have quitted Warsaw, where he had resided for some years, and at the request of the Emperor Alexander, who has assured him of his protection, to have removed into the territory of Russia.

A very extraordinary paper has just appeared, authenticated by the signature of seven of the exiled nobles who are in the suite of Louis XVIII., containing a detailed account of an attempt made, as is alleged, by the emissaries of Bonaparte, to poison that unfortunate monarch and his family. The plot was discovered by the person who had been pitched upon to execute the atrocious deed. The Prussian governor, resident in Warsaw, shewed so evident an indisposition to take active steps for the apprehension and punishment of the conspirators, that the departure of

Louis XVIII. from Warsaw, was, probably, hastened by an apprehension of danger to himself and family by his continuance there. If the account be true, and it bears strong marks of truth, it will serve to crown the enormities which have already raised Bonaparte to so distinguished a place in the temple of infamy.

GERMANY.

It appears that the violation of the integrity of the German Empire is now brought fairly before the Diet of Ratisbon for their consideration. His Britannic Majesty, as Elector of Brunswick, and the city of Bremen voted that it should be referred, by the act of the Diet, to the Emperor of Russia, to take suitable measures for procuring a full and satisfactory explanation on the subject. The King of Sweden, as Duke of Pomerania, has voted on the same side. But no opinion having been expressed by the other members of the Diet, it is to be feared that no ulterior measures will follow from these votes. Indeed Bonaparte seems inclined to pay little regard to the feelings of the German Empire, or to the remonstrances of the Diet. He has made a fresh requisition from the Senate of Hamburgh to the amount of about £.250,000. About two-thirds of that sum are also demanded from Bremen, and one-third from Lubeck. These demands, it is affirmed, have not been complied with; in consequence of which Bremen is said to have been invested by a detachment of French troops, no person suffered to enter or depart from that city, and all supply of provisions stopped. It is even rumoured that the French had proceeded to levy the money in that place by military execution.

Our government have so far mitigated the blockade of the Elbe and Weser, that the passage of small craft will henceforth be free.

EAST INDIES.

An overland despatch has been received from India, bringing the satisfactory intelligence of the final ratification of the treaties entered into between the British Government and the Dowlut Row Scindia and the Rajah of Berar.

NEW SOUTH WALES.

The last despatches from that country state, that an insurrection had broken out there, which, for some time, threatened serious consequences. The designs of the insurgents were, however, frustrated by the activity of the government, and 300 of them were taken. Of these 10 were selected for trial, and sentenced to death: but four only were executed.

AMERICA.

The American government, without waiting for any official remonstrance on the part of Great Britain, is said to have disavowed the language of Mr. Livingston respecting the charges made by the French government against Mr. Drake.

The most important occurrence which has taken place in that quarter of the world is the death of GENERAL HAMILTON, who fell in a duel with Mr. BURR, vice-president of the United States; Judge Pendleton being second to the former, and Mr. Vannes to the latter. It is said that Mr. Burr was favourable to the views of the French party, while General Hamilton, the early friend and constant associate of Washington, was in the habit of expressing a marked disapprobation of all who favoured the schemes of violence and aggrandizement which have distinguished the progress of the French Revolution. The circumstance which first gave rise to the dispute between them is said to have originated in the difference of their political opinions on the above points. After a detailed correspondence *the law of honour* was referred to, and the consequence was that General Hamilton fell in the field and died soon after. Upon his death-bed he solemnly declared to the bishop of New York, who has published a short account of the interview, that he had ever disapproved of the practice of duelling as contrary to the laws both of God and man, and never more than at the moment when he consented to meet his antagonist. He was led, however, he said, to accept the challenge, by this consideration, that his influence and usefulness in society would be completely destroyed were he known to have violated *the law of honour* by refusing it. He likewise declared his cordial forgiveness of all his enemies; and his firm persuasion, that it was only through the merits of his Redeemer he could hope for forgiveness. His repentance seemed to the bishop to be sincere, and he particularly expressed his abhorrence of the sinful step by which he had shortened his life. No death since that of Washington appears to have been so generally lamented by the Americans. His remains were followed to the grave by all the great civil and military authorities of New York; and his funeral oration was pronounced by the governor, Mr. Morris. General Hamilton has left behind him a wife and four sons. It is a very remarkable circumstance that one of his sons was killed on the same spot about two years ago, in the twenty-first year of his age, in a duel with an intimate friend, who is said to have since died partly of grief on account of that event.

These are the main particulars of this unhappy affair, as they are narrated in the American newspapers. On the perusal of them it is scarcely possible not to feel shocked at beholding the second magistrate of a great country, countenanced and assisted, in a flagrant and premeditated violation of the law, by one of the judges. What respect can the people, in general, be supposed to entertain for the laws when they are thus deliberately violated by those whose paramount duty it is to cause them to be respected, and to punish those who disobey them? Suppose it possible, that the example which these gentlemen have given were to be generally followed; and that

even the common people should think it right each to avenge their own quarrel in a similar manner: with what propriety could Judge Pendleton condemn to death the man who had taken the life of his neighbour, or President Burr sign the warrant for his execution? Or with what propriety can a government, professing to be impartial in the administration of the laws, interpose its authority to punish such proceedings in the lower classes of the people, while they overlook similar crimes among the higher classes, and even decorate with the most splendid funeral honours the man who has given a sanction to such crimes, by the weight of his influence and example?

We do not wish to reflect with severity on the conduct of the deceased. He himself acknowledged it to be criminal, and professed to repent of it. Dubious and equivocal as a death-bed repentance must ever be, it is still a matter of satisfaction to witness, in those who are standing on the border of the grave, any solicitude about their eternal state, and General Hamilton has, at least, borne a testimony to christianity which may be of use to the living.

We think it right, however, to advert to the principle which General Hamilton avows to have influenced him to commit the crime which shortened his life. He knew duelling to be contrary to the law of God; but he concluded that his usefulness in society would be destroyed if he did not violate this law. Here we have a striking illustration of the mischievous tendency of that principle of utility, which makes this world our end, and, constituting man the judge of expediency, pronounces no law of his Maker to be so rigid as not to bend to exceptions. What is now become of that *usefulness in society*, for which General Hamilton chose to sacrifice the claims of conscience and the favour of his God? Let us even look to the immediate misery which his rash act has occasioned—a wife bending under the anguish of a broken heart: children deprived of their natural protector, and left, perhaps, to languish in poverty—and we must be convinced of the miserable fatuity of those sophistical reasonings by which man would persuade himself that he is wiser than God. But our limits forbid us to enlarge on this interesting subject. We may resume it in some part of our next number.

ST. DOMINGO.

Of events on this interesting theatre we have no authentic information, and scarcely a single rumour, since the North American accounts noticed in our last number.

On the 21st of this month despatches from Jamaica were received by his Majesty's government which were said to relate to the affairs of St. Domingo, but they have not been given to the public. The massacre of the French, therefore, still stands on the authority of the accounts we mentioned to have been received in July, and on the evidence of the proclamations there alluded to, which, supposing them to be genuine, clearly establish that melancholy fact.

Upon a fuller examination of those instruments we see no reason to doubt their authenticity; for in avowing the crime in question, they contain some passages which the usual motives of misrepresentation, with the calumniators of the negroes of St. Domingo, would have prevented the insertion of in a forgery: since they tend to account for, and extenuate, an act so shocking in itself as the alleged massacre, and so opposite, we may add, in its spirit to the former conduct of that unfortunate people.

Those instruments also prove that the crime they avow was not the act of the negro populace, but of Dessalines their governor; who ostentatiously claims it as his own, glories in his superiority to the vulgar feelings which would have opposed such severity, and at the same time evidently labours to reconcile his followers to his sanguinary conduct, by insisting upon its justice and necessity.

"Yes," says he, "I have saved my country. I have avenged America. The avowal I make of it in the face of earth and heaven, constitutes my pride and my glory. Of what consequence to me is the opinion which contemporary and future generations will form of my conduct? I have performed my duty; I enjoy my own approbation; for me that is sufficient." Again, he says, "the terrible example I have just given, shews that sooner or later divine justice will unchain on earth some mighty minds above the weakness of the vulgar, for the destruction and terror of the wicked, &c."

He also affects to contrast his own system with that of the mild and humane Toussaint, pretty plainly imputing to that great man weakness, at least, if not treachery, and warning his own successors against following the same conciliatory plan. In short, these papers do not more clearly attest the reality of the crime, than they exculpate the people at large from having willingly shared in the guilt.

It appears further, upon a comparison of these with the former proclamations noticed in our preceding numbers, that Dessalines had previously laboured in vain to make the people his instruments in this bloody transaction. In the month of January he published a most inflammatory proclamation, stating truly, but vindictively, the enormous crimes of the French, and urging the people to vengeance. On the 20th of February he promulged another, less intemperate, and which nothing but his breach of the promised amnesty rendered objectionable, for it enjoined only judicial proceedings against the actors and accomplices in the inhuman massacres coolly perpetrated by the French; by which he asserted, that 60,000 of his innocent brethren had been drowned, suffocated, and otherwise put to death. Yet so strongly were the people, and that part of the army not under his own immediate command, disposed to mercy, that these proclamations, sufficient one would suppose,

with the memory of recent outrages, to have excited a popular massacre in any country upon earth, wholly failed to produce that effect; for, on the 20th of April, it was necessary for Dessalines to march a body of troops into Cape François, and accomplish in person his own sanguinary purpose there, as he had previously done at Port-au-Prince. Not only the last proclamation, but all the accounts we have seen, concur in representing the crime as having been every where perpetrated by the forces of that general, under his own personal orders and inspection.

We think it material to invite the attention of our readers to these facts, because great pains are insidiously taken in the newspapers, not only to rob the people of St. Domingo at large of the praise which their extraordinary clemency deserved, but to represent them as uncommonly ferocious and cruel, and to draw inferences from that gross aspersion hostile to the cause of the African race in general.

As to Dessalines, we feel no disposition to palliate his misconduct. He seems clearly to be a revengeful and ferocious character; but let us be just in our judgment even towards the most criminal. To estimate his conduct fairly we must advert to some circumstances of great moment, which the eager expositors of his crime have not pointed out to the eye of the public.

The negro government, let it be remembered, was far from being in a state of peace or security, and still farther from having reason to think itself in such a state. The French frigates and troops which had taken shelter at St. Jago de Cuba, were cutting off their supplies from without, and menacing them apparently with a new invasion from a coast within sight of their own. The same terrible and remorseless enemies still occupied, as they continued to do at the date of the last advices, the city of St Domingo, a very strong position on the Spanish part of the island, and well situated for the reception of reinforcements by sea. To dislodge them from this position Dessalines had not only a formidable march to make, but to subdue in his way the Spanish inhabitants, who, seduced by their priests, had withdrawn their promised obedience from him, as govenor elect of the whole island, and espoused the cause of the French, as is evident from a proclamation addressed to this people in the beginning of May.

But a still nearer danger, and, at the same time, an extreme provocation appears to have arisen. A plot was formed, or supposed to have been formed, at Jeremie, in which the French inhabitants, notwithstanding the mercy recently shewed them, were engaged. "Shall I again," says Dessalines, "recal to your memory the plots lately framed at Jeremie, the terrible explosion which was to be the result, notwithstanding the generous pardon granted to these incorrigible beings at the expulsion of the French army?" Of the reality of such plots the proclamation may be deemed questionable evidence; but that they were at least credibly imputed, and generally believed by the people, if not by the general himself, may be reasonably presumed from this appeal to the knowledge of the public. Nor is there any thing incredible in the fact itself, when we consider the situation of affairs, and the character of the supposed conspirators. After their behaviour to the generous Toussaint, by whom they had been brought back from exile, protected and restored to their estates, there is no favourable presumption due to the planters of this island against a charge of perfidy and ingratitude.

This was not all. A report was propagated that a French armament had arrived at the city of St. Domingo, as may be seen by the above-mentioned proclamation to the Spaniards. Dessalines, indeed, affects to discredit this rumour; but his language and his measures shew, that he really apprehended an immediate invasion from Europe. "Let them come, these homicidal cohorts, &c." He speaks with boldness, but he avows a design of abandoning the sea coast, and retreating into the interior; and we know by report that he had actually dismantled the towns on the land side, and raised forts on the mountains.

Dessalines, let it be considered, must have known more than any politician in Europe, to be sure that the war between this country and France would continue even to the present period. It is certain that the French commanders, in his neighbourhood, hoped for a speedy accommodation, and their obstinately remaining at Cuba, and Spanish St. Domingo, was strong evidence that they expected soon to be enabled to renew the war with their sable enemies in a more affectual way.

In addition to all these grounds of alarm we are sorry to remark, that the conduct of our commanders on the Jamaica station, and of a negotiator sent from that island, left no reasonable hope of the protection, and scarcely any of the amity of this country. We had seized and carried away their means of defence. We had refused in negotiating for their trade to make arms and gunpowder articles of supply by our merchants; and the treaty had been broken off for that cause. We were too jealous of them to provide them, in exchange for their produce, with those necessary means of repelling a common enemy, an enemy bent on their total destruction.

Whatever political reasons there might be for such conduct on the part of Great Britain, (we must intreat our newspaper politicians to forgive the remark,) it was not, as a hundred paragraphs have strangely assumed without contradiction, an unreasonable ground of disagreement on the part of the negro chief. It might, indeed, be unsafe for Jamaica that the negroes of St. Domingo should have ammunition and arms; but it was much less safe for the negroes of St. Domingo to dispense with being supplied with these articles by the purchasers of their sugar and coffee. Having no marine, military or commercial, they could only derive those essential imports from

foreigners; and no foreigner could be expected to bring them but such as came to profit by the purchase of their produce. To treat for their trade, and to refuse these important articles of barter was to ask them to abide, unarmed, the leisure and opportunity of France to resume effectually the work of their extermination. Instead of exclaiming with our West India paragraph makers at the rejection of such a treaty, we respect the good sense of the late administration too much to believe that it was ever seriously proposed by them.

But this much is certain, that overtures tending to an amicable intercourse with this country had, a short time subsequent to the expulsion of Rochambeau, failed of success; and that Dessalines, therefore, at the critical period, to which these remarks apply, had no room to reckon upon our protection or friendship.

In the neighbouring Spanish government he saw nothing but hostility. It must have seemed, therefore, like a general conspiracy, internal and external, against himself and his unfortunate brethren; to which all of the European race were open or secret parties. In vain had France trampled upon every moral principle in her atrocious conduct towards them, and outraged every feeling of humanity. In vain had her insolence provoked a new maritime war, and thereby suspended her barbarous project in St. Domingo. Neither fear nor hatred of this unprincipled power could so far dissolve that bond of interest, by which the colonising natives of Europe were confederated against the African race, as to make the foes of France the friends of her sable enemies.

That Dessalines reasoned thus can scarcely be doubted; and when we add this to the former considerations, it cannot be matter of surprise that the suspicion and resentment he felt towards his French inmates were fatally inflamed. He saw in every white face the badge of deadly and inevitable enmity. He expected speedily to have again to contend, not only for power and freedom, but for life itself: for *extermination*, let it be always remembered, was the horrible object of the war which the French government, in despair of restoring slavery, had coolly and systematically pursued; and to which upon a new invasion it would doubtless recur. He prepared, therefore, for a desperate conflict. But he knew by fatal experience the perfidious arts of his enemies, and the dangerous credulity of his followers. He wished, therefore, to shut forever the door against the renewal of a treacherous conciliation; and the crime in question, while it gratified his vengeance, appeared to him the most effectual mean for that purpose.

Such apparently were the motives of this massacre. They cannot excuse so horrible a measure; but they sufficiently account for it, without imputing to the negro character, even in the breast of Dessalines, a greater degree of depravity than has often been found among the revolutionary leaders of Europe.

It appeared by the last accounts that this general was marching against Spanish St. Domingo. We think doubts may be entertained of his success. His recent crime must have inspired the Spaniards with horror, and they are not like the French an enemy inferior from the influence of the climate. They are chiefly negroes, or a mixture of the African race, of whom there were, by the best accounts, at the time of Toussaint's conquest of their country, 110,000 free persons and 15,000 slaves. The latter are in so mild a species of slavery as to be strongly attached to their masters, and both have always been from national prejudice inimical to the French negroes. Their country also presents great obstacles to the advance of even an African enemy.

BRITISH WEST INDIES.

A very general sickness prevails throughout our islands in this quarter. At Jamaica, a great mortality is said to have taken place among the white inhabitants, by which, at this critical moment, the comparative extent of black population is of course much increased. And yet the planters of Jamaica are very indignant that the British parliament should interfere to prevent the enlargement of this fearful disproportion. To what can we attribute such egregious folly, but to judicial infatuation, *quem Deus vult perdere*, &c.; for we are unwilling to suppose that they hug the murderous slave trade to their bosoms for its own sake.

In the Leeward Islands the same mortality is stated to prevail. It is a very remarkable circumstance, that the sickness and mortality are almost exclusively confined to Europeans. The crews of the ships of war on the West Indian station, and even of the merchantmen, have suffered considerably. At Trinidad immense damage has lately been sustained by a fire which extended itself over nearly half the cultivated part of the island.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

On the 31st of July the session closed with a most gracious speech from the throne, in which his Majesty applauded the zeal and assiduity with which both Houses had applied themselves to various great objects of public concern, and particularly to the national defence; and recommended to them to inculcate on the minds of all classes of his subjects, the necessity, at the present crisis, of unremitted exertions.

"The preparations," observed his Majesty, "which the enemy has long been forming, for the declared purpose of invading this kingdom, are daily augmented, and the attempt appears to have been delayed only with the

view of procuring additional means for carrying it into execution.

"Relying on the skill, valour, and discipline of my naval and military force, aided by the voluntary zeal and native courage of my people, I look with confidence to the issue of this great conflict, and I doubt not that it will terminate, under the blessing of Providence, not only in repelling the danger of the moment, but in establishing, in the eyes of foreign nations, the security of this country, on a basis never to be shaken.

"In addition to this first and great object, I entertain the animated hope, that the benefit to be derived from our successful exertions will not be confined within ourselves—but that by their example and their consequences, they may lead to the re-establishment of such a system in Europe as may rescue it from the precarious state to which it is reduced, and may finally raise an effectual barrier against the unbounded schemes of aggrandizement and ambition, which threaten every independent nation that yet remains on the continent."

The only measures of consequence adopted in parliament before its prorogation, which have not been already noticed, were an Act for the Relief of Insolvent Debtors, by which the persons of imprisoned debtors are liberated, but their future estate is still subjected to the demands of their creditors, unless they should have paid fifteen shillings in the pound: And the Corn Regulation Bill, the object of which is to encourage the growth of corn, by permitting its exportation when the price falls below a certain rate. Considerable clamour has been excited against this last measure, but, we conceive, without any just ground.

MIDDLESEX ELECTION.

The Middlesex Election is the subject which has chiefly interested the feelings, and occupied the conversation, of the metropolis during the last month. At the last general election, Sir Francis Burdett offered himself as a candidate for the county, professedly on the ground of Mr. Mainwaring, one of the old members, being the protector of Mr. Aris, keeper of the prison in Cold Bath Fields, which Sir Francis denominated the Bastile; and of Mr. Aris being guilty of much cruelty towards the prisoners. In our review for 1802, p. 599, we noticed a little pamphlet, containing authentic extracts from the report of the commissioners appointed by the king to inspect this prison, from which it appeared, that though Mr. Aris had been faulty in some respects, "his character for humanity," to use the words of the commissioners, "was unimpeached;" his very "deviations from the rules" he was charged with violating, being stated "to have been uniformly on the side of indulgence to his prisoners."

The cry raised by Sir Francis Burdett nevertheless prevailed. The populace readily believe tales of misery and torture: their passions are quickly roused, and the first impression is not to be effaced by a subsequent answer, containing a long detail of the facts which ought to decide the question. The democratic violence of Sir Francis, however, raised against him many enemies among the middling and higher classes, and therefore, although the voices of the multitude seemed unanimous in his favour, the election was likely to turn against him, when by the introduction at the end of the poll of three hundred and seventy fictitious voters claiming a right to vote, on the ground of having a share in a mill at Isleworth, which was not yet built,* a majority of two hundred and seventy-one over Mr. Mainwaring was unexpectedly procured. These voters, though without the shadow of a right to vote, were advised by Mr. Clifford, counsel for Sir Francis, to take the usual oath of qualification.

Mr. Mainwaring petitioned the House of Commons against the return of Sir Francis Burdett, and he also charged the sheriffs with partiality in admitting these and a multitude of other fictitious voters, and in tolerating various outrages during the poll at Brentford. The committee appointed to try the merits of the petition decided, that the majority of votes was in favour of Mr. Mainwaring, and that he ought to have been returned. Of Mr. Mainwaring's voters nine hundred and twenty were disqualified, chiefly owing to inaccuracies in taking down their names, qualifications, and places of residence, and of these it is affirmed, that not ten were found to be without freeholds in the county. About one thousand three hundred of the voters for Sir Francis were disqualified, and it is supposed that had it been necessary to pursue the investigation, many more would have been struck off the poll. It is almost unnecesary to observe, that all the mill voters were set aside. We are thus particular in stating the enormous quantity of bad votes on the side of Sir Francis, because the principal contention in the late election has a reference to this subject.

Sir Francis Burdett then attacked his competitor on another unexpected ground, that of his having violated the law against treating. The party of Sir Francis, it is acknowledged, had carried the system of treating even to a far greater length than the friends of Mr. Mainwaring; but no delicacy was observed on this account. We by no means regret that a violation of the law has, in this instance, been exposed, and followed by its just consequences: but we do not think that this lesson of virtue comes with the best grace from Sir Francis Burdett. We should be glad to know what he would have said if a member, for example, of the Society for the Suppression of Vice had turned informer against any one

* For an account of these mill voters, see the review of the above pamphlet, entitled, Considerations on the late Elections for Westminster and Middlesex." printed for Hatchard. Christ. Observ. for September 1802, p. 599.

who had committed a crime, only the same in kind, and somewhat less in degree than had been perpetrated by the informer himself.* Would not Sir Francis and his friends have been very ready to exclaim in language, which may as justly be applied to Sir Francis, "Thou, therefore, that preachest a man should not steal, dost thou steal?" Thou that accusest another of treating, dost thou also treat? Happily for Sir Francis, however, it was now too late for Mr. Mainwaring to retaliate, as his case was closed.

The decision of the committee, by which the election of Middlesex was declared void, and Mr. Mainwaring rendered ineligible during the present parliament; and by which also the sheriffs were declared to have admitted persons having no right to poll, and to have given the greatest encouragement to perjury, was stated in our number for July, p. 452.

Sir Francis having again announced himself a candidate, some difficulty arose in finding a champion bold enough to enter the lists against him. Near a week was lost in hesitation. A considerable subscription having at length been raised, Mr. Mainwaring, Jun. declared himself his opponent, and another poll protracted through fifteen days (the whole of the period allowed by law) has been the consequence.

Nothing could well exceed the violence of the language which has been used on this occasion. The prison in Cold Bath Fields was, indeed, not often adverted to by Sir Francis, though it was occasionally mentioned. The corruption and servility of all the persons who supported Mr. Mainwaring were his daily topics. They were all placemen, contractors, and loanjobbers. And the impropriety and even illegality of supporting a candidate by a subscription was strongly insisted on.† Mr. Mainwaring, on the other hand, was not disposed to spare Sir Francis, and in his first speech, which through the clamour of the mob was most indistinctly heard, he denominated him "the eulogist of traitors." After the first day every effort to reply from the hustings to the assertions of Sir Francis proved wholly in vain. Much use was, however, made in print of a speech delivered by Sir Francis last year at Hackney, in which the newspapers reported him to have said, that the country, as now governed, was not worth defending. And his intimacy with O'Connor, who is understood to be assisting Bonaparte to plan his expedition against these kingdoms, and with Despard who was executed for treason; as well as his employing, as the principal agents in his election, Bonny, the secretary to the corresponding society, and Frost the delegate at the bar of the French Convention, who was sentenced to the pillory, were proclaimed by numerous hand-bills through the streets of London.

During the progress of the poll, violent complaints were urged by Sir Francis Burdett of a plan, on the part of his opponent, of making frivolous objections in the case of persons offering to poll for him. On the other hand, strong assurances were given to the public by Mr. Mainwaring of the existence of a systematic design, adopted by the agents of Sir Francis, for again carrying the election by perjured voters. As the election drew to a close the contest respecting dubious votes grew still more violent. The friends of Sir Francis Burdett were in the habit of coming to the hustings late, and in crowds, in the hope, as was alleged by Mr. Mainwaring's inspectors, of escaping examination. Objections were, therefore, taken against them somewhat generally, and a number of tendered votes was usually reserved for examination on each succeeding morning.

At three o'clock on the fifteenth day, when the law requires that *the poll shall be closed*, the votes admitted by the sheriffs on the poll were, for Mr. Mainwaring 2828, for Sir Francis Burdett 2823. Between 30 and 40 votes however which before three o'clock had been tendered for Sir F. but objected to; as well as eight tendered for Mr. M. remained unexamined. A question therefore arose whether the validity of these votes should be inquired into after three o'clock. The point was argued by counsel, and the sheriffs proceeded, amidst the impatient clamours of an immense multitude to investigate, as well as they were able, the title of the voters; and they added, the same evening, such a number to the poll as produced a majority of one in favour of Sir Francis. On the next morning the point was again argued, and the sheriffs, being convinced that the law did not allow of their adding any votes to the poll after three o'clock on the fifteenth day, erased the votes which had been so added, and on the evening of the sixteenth day made a return in favour of Mr. Mainwaring.

This proceeding excited, as may naturally be supposed, the strongest sensations of disappointment among the friends of Sir Francis: and a subscription has been entered into by them for the purpose of prosecuting what they consider as their rights before the proper tribunals: the surplus being applicable to defraying the expenses incurred by Sir Francis in the contest. It thus appears, that to sub-

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* During the late election, some of the advocates of Sir Francis endeavoured to stigmatise this society as hypocritical and puritanical.

† By the multitude Sir Francis was styled the friend of the people, the enemy of corruption, the man of virtue and independence: his opponent was termed the begging candidate. Bread was to be sixpence a loaf, if Sir Francis was returned. The late rise in the price of that article was attributed to the Corn Bill recently passed. That bill was called Mr. Pitt's bill, and young Mr. Mainwaring a tool of Mr. Pitt. And yet the bill in question was brought in by Mr. Western, an opposition member, and was supported by the landed interest on both sides of the house.

scribe to support a candidate at an election is not deemed by the party of Sir Francis to be so illegal as he had represented it.

With respect to the law in this interesting case, the friends of Mr. Mainwaring say, that the sheriffs acted erroneously in adding votes to the poll after three o'clock on the fifteenth day, and that they were therefore bound to cure their own error. The friends of Sir Francis Burdett, on the other hand, contend, that the conduct adopted by the sheriffs amounted to the granting of a scrutiny, in which case they are empowered to administer oaths and investigate votes. But almost every requisite, which the law makes essential to a scrutiny, was wanting in this case. No scrutiny was demanded; nor did the sheriffs investigate votes already on the poll, which is the object of a scrutiny: neither did they proceed as the law directs in examining a vote of each side alternately. Sir F., if he pleased, might have demanded a scrutiny. But this he did not do. So confident, we are told, was Mr. M. of his having a real majority, that had the return been favourable to Sir F. it was his fixed determination to demand one.

It is asserted on the one side, and not denied by the other, that the sheriffs made every possible exertion to prevent frivolous objections, and to decide on the validity of the tendered votes before three o'clock. It is also affirmed by Mr. Mainwaring, that had all the tendered votes been examined, so many on the side of Sir Francis were bad, that he would still have retained his majority. All these facts however remain to be substantiated before the proper tribunals. We are sorry to add, that many violences were committed by the populace on the last day of the election. These were, probably, diminished by the suspense in which they so long remained as to the final issue of the poll; but it required the utmost activity of the police, and the presence of some volunteers, to prevent further outrages.

We have given a more than usual share of attention to this subject, because we consider it to be not so much a question of common party politics, as the case of a young man, of a good family, and of a large fortune, openly availing himself of whatever spirit of jacobinism may subsist in the metropolis: profusely spending his patrimony in pursuing the favourite object of representing Middlesex: strengthening himself, it is true, by the names of Mr. Fox and other persons, who were *nominally* stewards at his dinner; but taking counsel of Mr. Horne Tooke, Mr. Bonney, and Mr. Frost, and appealing like them to the lowest passions of the people. We doubt not that many well meaning persons, and, we have heard with surprise, that some even of a religious cast joined his standard. For our own part we think it our duty, as the friends of truth and virtue, while we allow of a great latitude of political opinion, to mark our abhorrence of disloyalty, and to expose popular delusion; and we think that we cannot better close our observations than by the following quotation from the pamphlet to which we have already alluded.

"It is not, therefore, because Sir Francis Burdett ranks on the side of opposition that we deprecate his success. As human nature is imperfect, and as we must on this account submit to take some good with its proportion of evil, it may be of public advantage that there should be an opposition as a rallying point for conscientious men, who vigilantly superintend the interests of their country, and watch with jealousy the exercise of power and the conduct of those in office. *But we would watch with tenfold suspicion the march of those who aim at acquiring popularity by flattering the prejudices and inflaming the passions, of the people.* To declaim against the government, institutions, and authorities, of the kingdom may be only the ebullition of intemperate zeal and a weak judgment; but it is also the most efficacious mode of sowing the seeds of revolutionary principles. The progress from discontent to disaffection is natural and rapid. *But gross misrepresentation and calumny admit of no excuse;* and when by such means the popular prejudice and indignation are inflamed, every honest man should expose them, every prudent man take alarm.

"Patriotism without judgment is dangerous, in proportion to its activity. In its anxiety to attain its ends, it blindly overleaps those prudential considerations which cannot be neglected without hazard to the public safety: and hence it has sometimes happened, that some few men, of the first rank, property, and telents in a nation, are seen coalescing with those of the lowest class and worst principles."

NAVAL OCCURRENCES.

The naval intelligence of the present month affords many grounds of satisfaction and thankfulness.

In the course of one week the following fleets arrived safe in this country, viz. 16 sail of Chinamen, 5 South Sea Whalers, 150 Jamaica ships, 225 from the Leeward Islands, and a small fleet from Portugal, and one from Newfoundland. One vessel only, belonging to these valuable convoys, a Demarara ship, has been captured. None have been lost. The Baltic fleet has also arrived.

The report mentioned in our last of the defeat of Linois squadron by our China ships is fully verified. The defeat of a squadron of men of war, consisting of an eighty gun-ship, two frigates, and a sloop, by a fleet of heavy laden merchantmen, unattended by a single man of war, affords a very striking proof of our naval superiority. Five of our ships only were engaged, and after a few broadsides the enemy sheered off. Our loss was one man killed and one wounded. The court of directors of the East India Company have bestowed most munificent rewards, amounting altogether to £.50,000 on the different persons concerned in this brilliant exploit. Captain Dance, the commodore of the fleet, who has also received

from his Majesty the honour of knighthood, has been presented with 2000 guineas, and a piece of plate of the value of 200 guineas. His steady valour and eminent skill contributed greatly to the success of the day. Captain Timins, who led the attack in a very bold and animated manner, has received a present of half that amount. The other captains have received £.500. each, and a piece of plate of correspondent value. All the officers, petty officers, and seamen, have had proportionate rewards. Each seaman's share was £6.

Some alarm was excited early in the month, by a report that a considerable part of the Brest squadron had eluded the vigilance of our blockading ships, and put to sea. It appeared, however, that they had only gone a few miles and returned again to their station.

Two attacks have been made by our ships on the town of Havre de Grace, and the vessels within and without the pier. The bombardment is said to have been attended with considerable damage to the town and shipping, but with little injury to our ships, and with no loss of lives.

It is said that Lord Nelson has taken possession of the largest of the Hieres Islands to the southward of Toulon, and fortified it.

The blockade of the French harbours has been extended from the mouth of the Seine to the mouth of the Rhine, a measure which will oblige Bonaparte to have recourse to land carriage for the provisioning of his army, and will also deprive him of any aid in the conveyance of his troops, which he might derive from neutral vessels lying in any of his harbours.

Two French national corvettes have been destroyed near Bourdeaux by the Aigle frigate: but an attempt to cut out a French lugger from Boulogne roads failed after a terrible conflict, in which we lost a boat, and twenty-four out of thirty-eight men.

Government are said to be building at Newcastle, Leith, and other places, a number of gunboats of about 200 tons burden, and of an easy draft of water, to carry twenty-four to forty-two pound carronades, and to be employed on the enemy's coast.

The expectation of invasion seems to gather strength daily. The latest accounts (Aug. 29) state, that considerable movements had taken place in the Boulogne flotilla.

DOMESTIC OCCURRENCES.

The Marquis of Hertford has been appointed master of the horse to his Majesty; Sir Evan Nepean, a lord of the Almiralty; the Marquis of Blandford, a lord of the treasury; and John Smith, Esq. under secretary of state for the home department.

The Rev. Dr. Christopher Betson, Dean of Waterford, has been promoted to the Bishoprics of Clonfert and Kilmacduagh in Ireland.

An Estimate of the Duty on Property, due and outstanding on the 5th of April, 1804, so far as the same can be made up.

An estimate of the produce of the property tax, from returns received at this Office	£4,123,745
Ditto from twenty-eight districts in England, and the whole duty from Scotland, not returned to this office; estimated proportionally to the produce of the income tax in the same districts	836,565
	4,960,310
Deduct, probable charges at 6 1-2d. in the pound	134,342
	4,825,968
Paid into the Exchequer up to the 5th of April, 1804	338,877
Due and outstanding	£.4,487,091

The heads of the different synagogues in London, and opulent Jews, have addressed to their sect a strong exhortation to obey the laws; not to carry on any trade on the christian sabbath; not to keep houses of ill-fame, or commit other irregularities, under their high censure, and forfeiture of the privileges attached to them as belonging to their community.

The unfavourable weather which occurred about the middle of the month had the effect of considerably raising the price of grain, and the quartern loaf, on the 21st, was fixed at one shilling. Wheat, however, we are happy to say, has again fallen to nearly its former price.

ECCLESIASTICAL PREFERMENTS.

Rev. —— Moore, third son of the Archbishop of Canterbury, Lachingdon R. Essex, *vice* Jones, deceased. Mr. John Mansfield, B. A. of Trinity College, Cambridge, elected to one of the travelling fellowships founded by the late William Worts, *vice* Mr. William Wilkins, fellow of Caius College. Rev. Mr. Daubeny, appointed archdeacon of Sarum, *vice* Whitworth, deceased. Rev. William Manning, M. A. Weeting All Saints and St. Mary R. Norfolk, *vice* Holden, deceased. Rev. Phineas Pett, D. D. principal of St. Mary's Hall, Oxford, appointed archdeacon of Carlisle, *vice* Paley, resigned. Rev. James Carlos, M. A. Drinkstone R. co. Norfolk. Rev. Henry Sill, M. A. Dean Living, co. Cumberland. Rev. P. N. Jodrell, B. A. Porchester V. in Hampshire. Rev. Thomas Brown Simpson, Keynsham V. co. Wilts. Rev. P. Egerton, M. A. Malpas R. in Cheshire, *vice* Heber, deceased. Rev. George Glover, B. A. South Repps R. Norfolk. Rev. John Artcott, Rame R. co.

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It is asserted on the one side, and not denied by the other, that the sheriffs made every possible exertion to prevent frivolous objections, and to decide on the validity of the tendered votes before three o'clock. It is also affirmed by Mr. Mainwaring, that had all the tendered votes been examined, so many on the side of Sir Francis were bad, that he would still have retained his majority. All these facts however remain to be substantiated before the proper tribunals. We are sorry to add, that many violences were committed by the populace on the last day of the election. These were, probably, diminished by the suspense in which they so long remained as to the final issue of the poll; but it required the utmost activity of the police, and the presence of some volunteers, to prevent further outrages.

We have given a more than usual share of attention to this subject, because we consider it to be not so much a question of common party politics, as the case of a young man, of a good family, and of a large fortune, openly availing himself of whatever spirit of jacobinism may subsist in the metropolis: profusely spending his patrimony in pursuing the favourite object of representing Middlesex: strengthening himself, it is true, by the names of Mr. Fox and other persons, who were *nominally* stewards at his dinner; but taking counsel of Mr. Horne Tooke, Mr. Bonney, and Mr. Frost, and appealing like them to the lowest passions of the people. We doubt not that many well meaning persons, and, we have heard with surprise, that some even of a religious cast joined his standard. For our own part we think it our duty, as the friends of truth and virtue, while we allow of a great latitude of political opinion, to mark our abhorrence of disloyalty, and to expose popular delusion; and we think that we cannot better close our observations than by the following quotation from the pamphlet to which we have already alluded.

"It is not, therefore, because Sir Francis Burdett ranks on the side of opposition that we deprecate his success. As human nature is imperfect, and as we must on this account submit to take some good with its proportion of evil, it may be of public advantage that there should be an opposition as a rallying point for conscientious men, who vigilantly superintend the interests of their country, and watch with jealousy the exercise of power and the conduct of those in office. *But we would watch with tenfold suspicion the march of those who aim at acquiring popularity by flattering the prejudices and inflaming the passions, of the people.* To declaim against the government, institutions, and authorities, of the kingdom may be only the ebullition of intemperate zeal and a weak judgment; but it is also the most efficacious mode of sowing the seeds of revolutionary principles. The progress from discontent to disaffection is natural and rapid. *But gross misrepresentation and calumny admit of no excuse;* and when by such means the popular prejudice and indignation are inflamed, every honest man should expose them, every prudent man take alarm.

"Patriotism without judgment is dangerous, in proportion to its activity. In its anxiety to attain its ends, it blindly overleaps those prudential considerations which cannot be neglected without hazard to the public safety: and hence it has sometimes happened, that some few men, of the first rank, property, and telents in a nation, are seen coalescing with those of the lowest class and worst principles."

NAVAL OCCURRENCES.

The naval intelligence of the present month affords many grounds of satisfaction and thankfulness.

In the course of one week the following fleets arrived safe in this country, viz. 16 sail of Chinamen, 5 South Sea Whalers, 150 Jamaica ships, 225 from the Leeward Islands, and a small fleet from Portugal, and one from Newfoundland. One vessel only, belonging to these valuable convoys, a Demarara ship, has been captured. None have been lost. The Baltic fleet has also arrived.

The report mentioned in our last of the defeat of Linois squadron by our China ships is fully verified. The defeat of a squadron of men of war, consisting of an eighty gun-ship, two frigates, and a sloop, by a fleet of heavy laden merchantmen, unattended by a single man of war, affords a very striking proof of our naval superiority. Five of our ships only were engaged, and after a few broadsides the enemy sheered off. Our loss was one man killed and one wounded. The court of directors of the East India Company have bestowed most munificent rewards, amounting altogether to £.50,000 on the different persons concerned in this brilliant exploit. Captain Dance, the commodore of the fleet, who has also received

from his Majesty the honour of knighthood, has been presented with 2000 guineas, and a piece of plate of the value of 200 guineas. His steady valour and eminent skill contributed greatly to the success of the day. Captain Timins, who led the attack in a very bold and animated manner, has received a present of half that amount. The other captains have received £.500. each, and a piece of plate of correspondent value. All the officers, petty officers, and seamen, have had proportionate rewards. Each seaman's share was £6.

Some alarm was excited early in the month, by a report that a considerable part of the Brest squadron had eluded the vigilance of our blockading ships, and put to sea. It appeared, however, that they had only gone a few miles and returned again to their station.

Two attacks have been made by our ships on the town of Havre de Grace, and the vessels within and without the pier. The bombardment is said to have been attended with considerable damage to the town and shipping, but with little injury to our ships, and with no loss of lives.

It is said that Lord Nelson has taken possession of the largest of the Hieres Islands to the southward of Toulon, and fortified it.

The blockade of the French harbours has been extended from the mouth of the Seine to the mouth of the Rhine, a measure which will oblige Bonaparte to have recourse to land carriage for the provisioning of his army, and will also deprive him of any aid in the conveyance of his troops, which he might derive from neutral vessels lying in any of his harbours.

Two French national corvettes have been destroyed near Bourdeaux by the Aigle frigate: but an attempt to cut out a French lugger from Boulogne roads failed after a terrible conflict, in which we lost a boat, and twenty-four out of thirty-eight men.

Government are said to be building at Newcastle, Leith, and other places, a number of gunboats of about 200 tons burden, and of an easy draft of water, to carry twenty-four to forty-two pound carronades, and to be employed on the enemy's coast.

The expectation of invasion seems to gather strength daily. The latest accounts (Aug. 29) state, that considerable movements had taken place in the Boulogne flotilla.

DOMESTIC OCCURRENCES.

The Marquis of Hertford has been appointed master of the horse to his Majesty; Sir Evan Nepean, a lord of the Almiralty; the Marquis of Blandford, a lord of the treasury; and John Smith, Esq. under secretary of state for the home department.

The Rev. Dr. Christopher Betson, Dean of Waterford, has been promoted to the Bishoprics of Clonfert and Kilmacduagh in Ireland.

An Estimate of the Duty on Property, due and outstanding on the 5th of April, 1804, so far as the same can be made up.

An estimate of the produce of the property tax, from returns received at this Office	£4,123,745
Ditto from twenty-eight districts in England, and the whole duty from Scotland, not returned to this office; estimated proportionally to the produce of the income tax in the same districts	836,565
	4,960,310
Deduct, probable charges at 6 1-2d. in the pound	134,342
	4,825,968
Paid into the Exchequer up to the 5th of April, 1804	338,877
Due and outstanding	£.4,487,091

The heads of the different synagogues in London, and opulent Jews, have addressed to their sect a strong exhortation to obey the laws; not to carry on any trade on the christian sabbath; not to keep houses of ill-fame, or commit other irregularities, under their high censure, and forfeiture of the privileges attached to them as belonging to their community.

The unfavourable weather which occurred about the middle of the month had the effect of considerably raising the price of grain, and the quartern loaf, on the 21st, was fixed at one shilling. Wheat, however, we are happy to say, has again fallen to nearly its former price.

ECCLESIASTICAL PREFERMENTS.

Rev. —— Moore, third son of the Archbishop of Canterbury, Lachingdon R. Essex, *vice* Jones, deceased. Mr. John Mansfield, B. A. of Trinity College, Cambridge, elected to one of the travelling fellowships founded by the late William Worts, *vice* Mr. William Wilkins, fellow of Caius College. Rev. Mr. Daubeny, appointed archdeacon of Sarum, *vice* Whitworth, deceased. Rev. William Manning, M. A. Weeting All Saints and St. Mary R. Norfolk, *vice* Holden, deceased. Rev. Phineas Pett, D. D. principal of St. Mary's Hall, Oxford, appointed archdeacon of Carlisle, *vice* Paley, resigned. Rev. James Carlos, M. A. Drinkstone R. co. Norfolk. Rev. Henry Sill, M. A. Dean Living, co. Cumberland. Rev. P. N. Jodrell, B. A. Porchester V. in Hampshire. Rev. Thomas Brown Simpson, Keynsham V. co. Wilts. Rev. P. Egerton, M. A. Malpas R. in Cheshire, *vice* Heber, deceased. Rev. George Glover, B. A. South Repps R. Norfolk. Rev. John Artcott, Rame R. co.

Cornwall, *vice* Baron, deceased. Rev. Wm. Sadler, M. A. Clare V. and Poslingford V. Suffolk. Rev. James Foulkes, B. A. Crostwick R. co. Norfolk. Rev. Edward Rogers, to a prebendal stall in Salisbury cathedral. Rev. Richard Yates, Essa alias Ashen R. Essex, *vice* Charles Stewart. Rev. Charles-Augustus Stuart, M. A. Edmondthorpe R. co. Leicester. Rev. Edward Turner, Noke R. co. Oxford. Rev. John Smith, M. A. rector of Silkstone, co. York, and one of the Ushers of Westminster School, St. Nicholas V. in Newcastle, *vice* Carlyle, deceased. Rev. Jonathan Cope, son of Sir Jonathan Cope, Bart. N. Wraxall R. Wilts, *vice* Still, deceased.

DEATHS.

A short time since, at Orton-on-the-Hill, Leicestershire, the Rev. William Churchill, rector of that parish, and youngest brother to the Poet. Lately, at Offchurch, Warwickshire, aged seventy-two, the Reverend Giles Knightley, rector of Charwelton, in Northamptonshire, and Vicar of Exhall, near Coventry. June 29. At Bath, the Rev. Thomas Collins, late second master of Winchester College. A few days ago, the Rev. Mr. Hawkins, rector of Halstead, and Vicar of Willinghall Spain, in Essex, and a magistrate for that county. July 7. In Hatton Garden, the Rev. James Davies, Minister of Clerkenwell Church, and of Pentonville Chapel, Islington. July 10. At Hurstperpoint, the Rev. Thomas Marchant, rector of Patcham, Sussex. Lately, in Maddox-street, London, the Rev. B. F. Wood, late of Diss, in Norfolk. A few days ago, the Rev. R. Ingram, Vicar of Wormingford and Boxted, in Essex. Aug. 6. Aged seventy, the Rev. Thos. Twining, rector of St. Mary's, Colchester. May 24. At Hillhouse, near Edinburgh, in his eighty-fourth year, Colonel Robert Rickart Hepburne, of Rickarton. June 3. Mr. Slater, the senior State Messenger. June 2. At Egremont House, Piccadilly, Richard Slater Rich, Esq. of Frystone, Ferrybridge, Yorkshire, in his fifty-fourth year. He was representative of the City of York in the three last parliaments. June 5. In a fit of apoplexy, James Heseltine, Esq. of Bedford-square, the King's Proctor. Same day, at Hutton, in Essex, Donald Campbell, Esq. of Barbreck. Lately, at Taunton-lodge, in the meridian of life, James Coles, one of his Majesty's Receivers General of Taxes for the Western District, and Clerk of the Peace for Somersetshire. In Upper Brook-Street, Mrs. Ellerker, mother of the late Countess of Leicester. June 2. Mrs. Chadwick, wife of Charles Chadwick, Esq. of New Hall, Warwickshire. June 6. Mrs. Wilson, wife of Robert Wilson, Esq. of Bedford-row. May 8. At Verdun, in France, the Marchioness of Tweedale. May 28. At Ladyburn, in the parish of Galston, Scotland, in child-bed, Mrs. Helen Nisbet, spouse of Mr. W. Wardrope, of Ladyburn. On the 29th, Margaret, his daughter; the mother and daughter were laid in one grave. And on the 1st of June, Nisbet Wardrope, his infant son. June 7. At Capenoch, Scotland, Sir James Kirkpatrick, Bart. of Clozeburn. Last week, Mr. Kennett Dixon, of Trinity-square, Tower-hill, aged eighty-four years. June 13. At Bath, General Conway. Same day, at the seat of Lord Frederick Campbell, Coombank, Kent, the Viscountess Curzon. June 18. At the Marquis's house in Arlington-street, Lord W. L. Gower, youngest son of the Marquis of Stafford. On Thursday evening the 21st inst. at St. Alban's, in the 83d year of his age, Mr. Alderman Baskerfield, the father of that Corporation; he had been fifty-eight years a member of the same, and twice served the office of mayor. June 21. In Leadenhall-street, Joseph Thackeray, Esq. many years of the Receiver General's Office, Custom-house. June 23. At Bourn-Hall, Cambridge-shire, where he had arrived only a few days before, with an intention of residing there, George Webb, Esq. an opulent West India merchant.

June 24. In Harley-street, aged eighty-three, the Hon. Lady Salusbury, of Offley Place, Herfordshire, and of Bransbury, Middlesex, widow and relict of Sir Thomas Salusbury, formerly Judge of the High Court of Admiralty. June 24. Aged sixty-four, Mrs. Hall, of Charlotte-street, Bedford-square, relict of Richard Hall, Esq. many years a Director of the East India Company. June 26. In Gloucesterplace, New Road, General Edmeston, Colonel of the First Royal Garrison Battalion. June 27. In the prime of life, Mr John Bull, late Proprietor of the Public Library on the Walks, at Bath. June 28. At Enfield Town, Middlesex, aged seventy-two, Thomas Squire, Esq. of Cheapside. July 2. in his 28th year, Samuel Mancelin, Esq. one of the Moniers of his Majesty's Mint. July 3. At Hackney Terrace, aged seventy-six, Alexander Coutts, Esq. formerly of Princess-street, Bank. Same day, at Salt Hill, on her way to Bristol, for the recovery of her health, Mrs. Woodcock, wife of John Woodcock, Esq. of Bloomsbury-place, second daughter of the Hon. Baron Hotham. Lately, at Huntescombe Park, Berkshire, Sir B. Gore, Bart. Lately, at Edge-Hill, near Liverpool, aged twenty-three years, George Dunbar, Esq. second son of Sir George Dunbar, of Mockrum, Bart. July 9. In his eighty-second year, Mr. Southan, of Henwick, formerly a mercer in Worcester. A few days ago, at Parkgate, Mrs. Mainwaring, of Nantwich, mother of Sir Henry Mainwaring, Bart. of Peover, in Cheshire. July 7. In consequence of an accident received by the overturning of a stage coach near Worcester, Miss Caroline Hands, of Edmund-street, Birmingham. July 13. At his house, at Clapham, after a short illness, John March, Esq. of Harley-street. July 14. In Lincoln's-inn-fields, Peter Holford, Esq. Senior Master in Chancery. Same day, in Lincoln's-inn-fields, John Spranger, Esq. one of the Masters in Chancery. July 14. In his eighty-fourth year, Mr. Noble, Merchant, Taunton, Somerset-

shire. July 15. In New Cavendish-street, Mrs. Pole Carew, wife of R. Pole Carew, Esq. July 12. At Clifton, Sir Edward Williams, Bart. of Llangwood, Breconshire. July 1. At Lady Webster's, in Charles-street, Berkeley-square, Thomas Chaplain, Esq. of Riseholm, Lincolnshire. July 7. After a long illness, General Ainslie. July 10. In Bedford-square, after an illness of seven months, James Williams, Esq. in his seventy-third year. Lately, at the advanced age of 102, Mr. Whincop, father of the late town-clerk of Lynn. Last week, at Farnham, Dorset, the Lady of Sir W. Oglander, Bart. of Nunwell, Isle of Wight.

ANSWERS TO CORRESPONDENTS.

We have received several letters respecting a communication in our number for June, p. 375, signed by A SINCERE FRIEND OF THE CHURCH OF ENGLAND, in which a heavy censure is passed on some insertions in the *Evangelical Magazine*. We freely concede to our correspondents, that there are several things in that paper which are liable to just objection. It wants discrimination; and it is tinctured with an undue degree of severity. We sincerely wish that the writer had been more moderate, and had taken the pains to point out more fully the precise object of his attack. These, however, are the only concessions which we feel it our duty to make. In the general sentiments expressed by the writer in question, on the subject of the extravagances recorded in the Evangelical Magazine, we perfectly concur: and we are of opinion, that they come as fairly under the cognizance of a CHRISTIAN OBSERVER, as any other error either in doctrine or practice.

One of our correspondents seems to imagine, that we mean to doubt the authenticity of the facts recorded in the Evangelical Magazine. Neither we ourselves, nor the letter-writer, have ever expressed any doubts on this subject. We no more doubt them, than we do the occurrences of the same kind which are recorded and censured by Mr. Edwards; or which took place at the tomb of the ABBE PARIS. We do not even doubt, nay, we have expressed our belief on several occasions, that a revival of religion has taken place in America, though accompanied with many irregularities. What we have intended to censure, and to censure strongly, is, that ministers and other religious persons, both on this and the other side of the Atlantic, have not discouraged these irregularities; but, on the contrary, seem to have done what in them lay to encourage and extend them. We never have denied—we never meant to deny—(for even if we wished to do so we have not the means) that great good is doing in America. But because great good is doing, does it follow that we are to be blind to the evils which accompany it; or going still farther, that we are to permit, without comment or objection, those very evils to be produced before the world, not as things to be deplored and counteracted, but as evidences of a divine work?

One of our correspondents, CANDIDUS, seems to consider those very facts to which we have objected "as indisputable evidences of a very great revival of religion." Now when a man of his sense, and candour, and acknowledged piety, can thus bring himself to believe and maintain that either bodily agitations, or convulsions, or strong nervous affections (the species of facts to which we *have* objected) are evidences of conversion, it is high time for those who think more soberly on the subject; who think with us, that such an opinion is not only unscriptural, but highly mischievous in its tendency, to prepare to stem the enthusiasm, and wild extravagance, which it is calculated to produce. Such an unexpected avowal as that of Candidus leaves us little to regret in the Letter of *a sincere Friend of the Church of England*, except that he should have weakened the force of his reasoning by any undue sharpness.

We do not think CANDIDUS fair in interpreting *the term of probation*, which the letter-writer recommends, "before those who had been leaders in iniquity are admitted to take the lead in the work of God," as "a middle state of indifference between the hatred and the love of religion, between the service of the world and of God." The letter-writer understands by leaders in the work of God, ministers. And surely CANDIDUS will allow that men should undergo *a term* of trial or *probation* before they are appointed ministers, or, if he pleases, leaders in the work of God.

We assure CANDIDUS that we do not object to the *evidences* of a revival which have been exhibited, because they do not quadrate with our reason; but because they do not quadrate with scripture, and because we have had every proof which the nature of the case will admit, that to countenance such extravagances is deeply to injure the cause of vital christianity.

Another correspondent, "A sincere Friend of the Church of Christ," asks why the letter-writer should assume on this occasion the signature of "A sincere Friend of the Church of England." We presume for no reason but because he had hitherto used it, and because he conceived it to be descriptive of his real character.

We do not think the same correspondent fair in regarding the letter-writer as singularly averse to *religious impressions*. His aversion seems to us to be directed against the error of representing *bodily impressions* as marks of religion.

We are disposed, with this correspondent, to attribute much of the extravagance which has occurred in America to the force of *sympathy*. (See our volume for 1802, p. 671.) But why then should men attribute to the spirit of God emotions arising from such a source, and which we have seen produced in an equal degree by the Animal Magnetizer? Does not our correspondent believe that in as much as these emotions proceed from sympathy, they are likely to be greatly increased by being exhibited as marks of the divine favour and acceptance, (the point to which we mainly object?) And does he not also think that Satan will be ready to avail himself of the miserable delusions thence arising, in order to extend and secure his dominion? We sincerely wish that our correspondents, instead of suffering any irritation to remain in their minds on account of what has been said, would calmly and candidly review the subject. We should not, in that case, differ very widely respecting it.

Several papers have reached us on extemporaneous preaching, viz. MODERATOR, CHURCHMAN; K. H. and S. D. R. to which we shall pay as early attention as we can.

G. B.; TITUS; PHILARIO; ANNA; B. T.; B. V.; and CLERICUS; are under consideration.

H. G.; P. R.; MARGARET JOHNSON; and C. S. will appear.

PALÆMON; E. Q.; ALYPIUS; JOSEPHUS; BORTHOS; W. X.; and J. have been received.

We hope the biographical sketches to which EUSEBIUS objects, will at least have the salutary effects of exciting those to the pursuit of moral excellence, who think themselves already sound in the faith.

ANTONINUS, we hope, will learn before he writes again to distinguish between an objection to a scriptural sentiment expressed in scriptural language; and an objection to the use of a quaint and obsolete mode of expression drawn from scripture.

The list of New Publications came to hand too late. We shall endeavour to bear with patience the determination of PACIFICUS.